G. STEEVENS.

AN HERBAL FOR THE BIBLE.

CONTAINING A PLAINE AND FAMILIAR EXPOSITION of such Similitudes, Parables, and Metaphors, both in the olde Testament and *the Newe, as are borrowed and taken from* Herbs, Plants, Trees, Fruits and Simples, *by obseruation of their Vertues,* qualities, natures, proper-*ties, operations,* and effects: And BY THE HOLIE PROPHETS, SACRED WRITERS, Christ himselfe, and his blessed Apostles *vsually alledged, and into their heauenly* Oracles, for the better beautifieng *and plainer opening of* the same, profitably inserted.

Drawen into English by THOMAS NEWTON.

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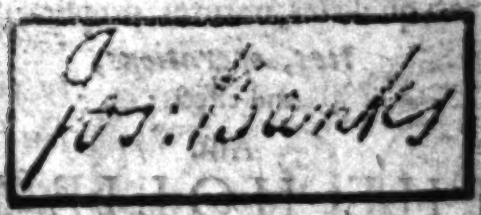
1587



TO THE RIGHT HONORABLE, MY VERIE GOOD LORD, ROBERT EARLE of ESSEX and Ewe, Vicount of Hereford and Bourgchier, LORD Ferrers of *Chartley, Bourgchier and Louaine, &c.* Your most humble, THOMAS NEWTON wisheth increase *of all spirituall gifts, long life and happie daies,* with all felicitie in *flourishing honour.*

I WERE to yeeld a reason for my boldnesse, in presuming to present by way of dedication, this my poore trauaile vnto your Honor: beside other of sufficient force to moue me thervnto, I might (and that truly) say, that the liuely sparks, and tried proofe of your L. Heroicall spirite, farre and neere with generall voice sounded out and emblazoned by your thankefull welwillers, your vndaunted courage and valour abroad, your surpassing affabilitie

and courtly curteſie at home; and (which moſt is of all) your feruent zeale according to knowledge toward the glorious Goſpell of Chriſt, were cauſes moouing, or rather vehemently thruſting me on, by this meanes and in this ſort, dutifully to attempt your Honorable patience. Of ſuch force is true Nobilitie, accompanied with hir proper adiuncts, and inueſted with hir peculiar titles, that ſhe draweth all men into the loue and admiration of hir. So that all men to their incredible comfort do ioyfully note and euidently behold the liuely image and expreſſe paterne of that Mirror of Nobilitie, your late moſt magnificent father, brightly ſhining in you his ſonne: being like ynough (through Gods good fauor, mercifully finiſhing that, which he hath alreadie graciouſly and richly begun in you) if not in ech point to ſurmount, (which is ſcarcely poſſible) yet at leaſt to match (which is moſt Honorable) his martiall ſeruices, valorous proweſſe, woorthie attempts, venturous exploits, inuincible courage, renoumed bountie, and moſt noble generoſitie.

The troupe therefore of Vertues, deliuered vnto your Honor (as it were by hand) from your ſo noble a Parent, and togither with the hereditarie ſucceſſion of his lands, left, and (by nature) lineally deſcended vnto you, was the Loadeſtone, that mightily drew me, being a rude lumpe of vnwrought Yron, to admire your excellent graces: and by ſuch meanes as I am able, to teſtifie this my zealous loialtie toward ſo Honorable a Gentleman, ſo rare a Peere, ſo ſure a Botreaux vnto his Countrie, & ſo pretious a Paragon of perfect Nobilitie. Not doubting, but your

good

ood Lordship will dispence with my presumption, ed accept in good part this small token of my faith- ll hart and loyall minde: which being most willing nd readie, would not stay to performe (euen to the termost) that which I ought, if I could do that, hich (alas) I cannot.

The worke (my Lord) in my simple opinion, for he choise of the Argument, raritie of the matter, nd profit of the circumstance deserueth to be ad- isedly read, attentiuely considered, effectually ru- minated, and perfectly digested. I am the bolder hus much to speake in the behalfe of it, euen for Lemnius his sake, the chiefe Author thereof: whom especially I haue followed; although for re- spects, not alwaies (as a Votarie) precisely tyed my selfe vnto his sentence, nor euerie where word for word religiously expressed his discourse. But haue (vpon occasion) in some places, added vnto him for the more perspicuitie: in some, taken away, to auoid tediousnes and prolixitie: in many, by conference with other Authors, at large explaned that, which I thought was too compendiously couched, and ouer mystically inuolued in termes of obscuritie: but no where (perdie) otherwise haue I dealt, than I knowe to be vsually tolerable, and by good presidents a- mong the learned, authentically warrantable.

I doe frankly confesse, and willingly professe my selfe to haue beene singularly delighted in reading sundrie of this mans learned bookes: and haue part- ly testified my good liking thereof, tenne yeeres ago, by publishing in print a profitable Worke of his, vn- der the title of The Touchstone of Complexi-

ons;

ons; *which I then translated out of Latine into English, in my native Countrie of* Chesshyre, *and dedicated vnto the Right Honorable, my singular good Lord, the Baron of Cobham.*

Receiue now therefore (Right Honorable) into your protection and patrociny, these my poore labors: and if they seeme woorthie, shrowd them from the criticall doome of waiwarde Wranglers and surly Areopagites, that without looking into my intent, will perhaps be busie ynough to condemne mine attempt. Which humble sute, as I doubt not but to obtaine at your Honors hands: so, enioying the same, I shall thinke my paines sufficiently recompenced; my selfe to enterprise some other thing to your L. liking, encouraged: and to be ech way as surely garded, as Vlysses euer thought himself vnder the shield of noble Aiax.

From my poore house at Little Ilford *in* Essex, *the 26. of May. 1587.*

Your L. at commandement,

THOMAS NEWTON.

MONARCHES, KINGS, PRINCES, PROPHETS, AND SACRED Writers haue been singularly delighted, and profoundly seene in the skill of Plants and Herbs: as by the sundry Metaphors, Similitudes and Parables, by them in their Works, Propheſies, and Writings vſed, it doth manifeſtly appeere.

The first Chapter.

THat noble Kings and renowmed princes in the old time (euen otherwiſe moſt buſily encombred with garboyles of wars) haue beene ſtudiouſly addicted and ſingularly delighted in the ſerch and knowledge of the nature of Plants and Herbs: both ancient hiſtories doe ſufficiently witneſſe, and the books of the ſacred Bible do largely teſtifie. For, the ſearch and skil of theſe things, carrieng with it ſuch pleaſant ſtore of delectable varietie: and furniſhed no leſſe with

profit than pleasure, seemed nothing at all derogatorie from the maiestie of Kings, nor any whit vnfitting the honorable estate of Princes, somewhiles to solace and recreate themselues with these kinds of studies: namely & specially when and so often as they could (as it were) breath from their other most vrgent affaires, and haue either time or leisure to intermitte their other weightie and serious proceedings. And by this kind of studie (whereby not onely their minds, but their bodies also were singularly solaced) their fame and memories became as glorious and renowmed, and their honorable magnificence as highlie dignified, as by anie other their woorthie acts, noble conquests, or triumphant victories whatsoeuer.

Kings and princes, great Herbanists, & Students of Physicke.

Heerby *Mythridates* the noble king of *Pontus* (hauing vnder him 19. kingdoms) through excellent skill in herbs, and for that his most singular inuention of the soueraigne Triacle and cordiall preseruatiue against poison, and all other contagious and infectiue diseases, hath woon vnto himselfe an immortall name among all posterities. *Lysimachus*, *Eupator*, *Gentius* the king of *Illyria*, *Artemisia* Queene of *Caria* and wife to *Mausolus*, with manie others, are famously renowmed, not so much for their noble exploits in martiall affaires, as for their exquisite skill and profounde knowledge of Plants and Herbs.

Mythridate, found out and deuised by a mightie king.

Seuerall herbs knowen by the names of these princes, for that they first found out the vertues thereof.

Marcus Curius a noble warrior and right vali-

valiant Generall among the Romans, after he had vanquished *Pyrrhus* the puissant king of the *Epyrotes*, so greatly delighted in this knowledge of Herbs, that he withdrew himselfe frō all worldlie cares, and quietly betooke himselfe to end the remainder of his daies in the delectable practise thereof, in the Countrie. The same course did *Lucius Cincinnatus*, and *Marcus Valerius Coruinus* (two noble personages) likewise take.

Solomon also the mightiest and richest king that euer was (who beside his infinite treasures and inestimable wealth, had giuen vnto him by almightie God such ripe wisedome and exact knowledge of things, that no king in the world was comparable vnto him) among other his rare and admirable vertues, is set downe in holie Scriptures to be surpassingly skilled in the vertues, qualities, and operations of Herbs: and that he was able to reason, discourse, & dispute not onely of Beasts, Foules, creeping things, & Fishes, but of trees also and Plants, from the *Cedar* in *Lebanon* to the Hysope that springeth out of the wal: that is, from the highest & tallest tree, to the smallest shrub and lowest herbe.

Solomon a most excellent Herbarist.

1. Kin. 4. 33.

Wisd. 7. 17.

Besides *Solomon*, there be sundrie other holie men and blessed Prophets among the Hebrewes, that doe manie times insert into their propheſies, and vsually borrow comparisons, taken from the names & effects of Herbes. For some plants seruing to one purpose, and some

Herbs haue sundrie effects and operations.

to another, ſome being good for nouriſhment, ſome for medicine, and ſome for both: ſome being hurtful and dangerous to nature, ſome wholſome, cordiall, and ſoueraigne: the Prophets of God were thereupon mooued to take and fetch from them manie right apt Similitudes and proper compariſons, to adorne their Sermons, & garniſh their matters withall, to make the ſame by ſuch familiar meanes the eaſier to be conceiued, and the readier to be beleeued.

And although in each other kinde of learning, humane diſcipline & philoſophie, there be manie ſingular ornaments and peculiar garniſhments, effectually to delight the mind, and to drawe it by example and imitation to vertue and honeſtie: yet for the true and perfect atchieuing, and fuller bringing to paſſe of theſe things, there be none of greater, nor yet of like force and efficacie, to thoſe that are vſed by the holie Prophets in their diuine Writings and Propheſies; ſo that to him that is any whit reaſonably ſeene either in the works of Nature, or in heauenlie contemplations, it may eaſily appeere, how that their writings and propheſies are not barren, rude, ignorant, and vnartificiall: but profitable, fruitfull, learned, and eloquent. For, the holie ſcripture being giuen by inſpiration from God, fully and ſufficiently inſtructeth the mind, and furniſheth the conſcience and ſoule with moſt ſweete foode and wholeſome nouriſhment. Which

thing,

thing, the kinglie prophet *Dauid* right wel declareth, where he vſeth a very fit ſimilitude borowed from freſh Paſtures, greene Medowes, pleaſant Brooks, and wholſom Waters, wherwith cattle be delicately fed, and expedientlie nouriſhed. *The Lord* (ſaith he) *is my ſhepheard, I ſhall want nothing: he maketh me to reſt in greene paſture, and leadeth me by the ſtill waters.* So likewiſe in another Pſalme, where he reioiceth in the Lord, and highlie praiſeth his holie name for bleſſing him with ſtore of heauenlie riches, yea and of earthlie benefits alſo, as Cattell and fruitful ſoile, he ſaith: *The lines are fallen vnto me in pleaſant places.* For in the old time, men vſed to meaſure their land with long ropes, & therby to ſhare out their Acres & bounds, according to euerie mans right and title: as now we do with perches or poles. Pſal. 23, 1. Pſal. 16, 6.

Now, for that there be of theſe kindes of ſpeeches infinite places both in the olde and new Teſtament, diligently noted and founde out as wel by the ordinary practiſe and courſe of life, as alſo by obſeruation of the nature, effect, and vertue of Things: I haue at this time thought good to beſtowe ſome labour in this Booke to ſet downe the ſame vnto the view & conſideration of the ſtudious Reader: wherby he may ſee what a rich treaſure of knowledge and wiſedome there is laid vp in the ſacred Scriptures; which affoordeth vnto the induſtrious Chriſtian, ſtore ynough of matter both pleaſurable and profitable, delightfull

and wholesome. Neither is it possible for a man to reape anie the like benefit of plentiful knowledge and copious learning, nor to taste such foison of soueraigne foode both for soule and conscience, out of anie Works written by Philosophers, Orators, or Poets, as hee may out of the most plentifull storehouse, and aye lasting fountaine of Diuinitie, and out of those bookes which were endited by the holie Ghost, and written by heauenly inspiration. So that whosoeuer shal aduisedly consider, and attentiuely discusse the deepe mysteries and profound knowledge laid vp in the Scriptures, and therewithall also what surpassing wisedome harboured in their mindes, which left behind them such diuine instructions and wholsome documents, cannot choose but most plainly perceiue, by how manie degrees, diuine learning and sacred studies do incomparably surmount all profane skill, and humane knowledge: and how far things heauenly and eternall do excell things earthlie and transitorie.

That the holie Prophets were not onely most exactly seene in the peereleſſe skill of Diuinitie, but most exquisitly also furnished with the entire knowledge of all things naturall: and not ignorant in anie kinde of learning or discipline; may hencefoorth bee sufficiently prooued, and manifestly gathered, for that in their writings they vse so manie Similitudes, & make so many Comparisons of things fetched

ched out of the verie ſecrets and bowels of Nature; as namely, from beaſts, fouls, worms, creeping and ſwimming creatures, Herbes, Trees, the Elements, fire, water, earth, aire, riuers, brooks, wels, ceſternes, ſeas, ſtars, pearls, ſtones, lightening, thunder, raine, dew, heate, drowth, cold, winds, blaſts, haile, ſnowe, froſt, ice, corne, ſeede, ſalt, leauen, nets, ſnares: and likewiſe from the humours in a mans bodie, Blood, milke, generatiue ſeede, menſtrue, woman in trauell, child-birth, droſſe, yron, golde, ſiluer, and innumerable other things, wherewith they learnedly beautifie their matter, and (as it were) brauely garniſh and deck out their termes, words, and ſentences with tropes and figuratiue Phraſes, Metaphors, Tranſlations, Parables, Compariſons, Collations, Examples, Schemes, and other ornaments of ſpeech, giuing therby vnto their matter a certaine kind of liuelie geſture, and ſo conſequently attiring it with light, perſpicuitie, eaſineſſe, eſtimation, and dignitie: ſtirring vp thereby mens drowſie minds, and awaking ſlothfull, negligent, careleſſe, ſluggiſh, and retchleſſe people to the conſideration and acknowledgement of the truth, and to the following and imbracing of godlines.

Heereby as they doe withdraw and deterre the wicked from their wicked waies, by laieng downe before them, Similitudes tending to ſuch purpoſe: ſo doe they no leſſe ſtirre them vp to vertue, to true happines, to perfect feli-

citie, to ſound aſſurance, to the feare of God, and truſt in his mercie. Finally, they each waie ſeeke to win them to the knowledge of God, and of themſelues; and leaue no waie vnattempted to allure and bring them to the truth and perfect bleſſednes.

And as touching the godlie, which feare the Lord, and frame their liues accordingly, they ceaſe not to incourage, confirme, ſtrengthen, and eſtabliſh them in their vertuous doings, by earneſt exhortation to perſiſt in their well begun exercise. They doe (as the Apoſtle S. *Paul* alſo willeth) admoniſh ſuch as *walke inordinately*, and liue out of courſe, being vntractable and vnruly, to remember their dutie, and to acknowledge their fault; they gently reproue them, and mildly ſeeke to recouer them: they comfort the weake, and cheere vp the moornfull, they ſtrengthen and raiſe vp the feeble and broken harted, they reuiue the ſorrowfull and heauie ſpirited, they raiſe vp them that are throwen downe: they vſe lenitie, mildneſſe and compaſſion towards al men in generall: they are ſlow to anger, ſlow to reuenge and violence: they heale the broken and bruiſed conſciences, they preach deliuerance to the captiues, ſight to the blinde, libertie to the impriſoned, comfort to the afflicted, ioy to the diſtreſſed, health to the ſicke, recouerie to the diſeaſed; and to the miſerable, releaſement from the thraldome and tyrannie of the Diuell: all theſe they notably

2. Theſ. 3, verſ. 11.

1. Theſ. 5, verſ. 11.

Iſai. 61, 1.

Luk. 4, 18.

and

nd elegantly ſet foorth in their writings by moſt apt Parables, forcible Compariſons, and effectuous Similitudes.

Seeing therefore each one of the Prophets (among whom, many were kings, and deſcended of roiall blood) haue diſcourſed of theſe things, and inſerted the ſame into their writings: ſeeing likewiſe our Sauiour Ieſus Chriſt and his Apoſtles haue practiſed the ſame, and ſhewed foorth the like kinde of doctrine: I thought my labour ſhould be well beſtowed, if briefly and by the waie, I ſhould in this treatiſe ſhew what ſtore of excellent learning, profound wiſedome, hidden knowledge, and exact skill of nature; what zeale likewiſe of aduancing true religion, and of baniſhing al idolatrie and ſuperſtition there reſted in thoſe men that by diuine inſpiration haue left and deliuered vnto vs ſuch woorthie and wholeſome matters, and ſuch ſurpaſſing knowledge, by drawing into their bookes (for the greater ornament and ſetting out of their ſpeech) the whole ſtore and furniture of Nature.

The second Chapter.

Of the qualitie, propertie and nature of Mandrake, *which* Rahel, *by intreatie and composition got of hir sister* Leah.

IN the infinite numbe of fresh, green and flou rishing herbes, which almightie God the cre ator and maker of all thinges hath made and appointed to grow out of the earth for the vs of man: the herbe *Mandrake* is not of least ac count, not last to be reckoned. Of the which, (bicause there is speciall mention thereo made in the holy Bible, and for that also it wa accounted of, as daintie, delicate, and much desired to be eaten) we wil therfore begin thi our present discourse, and argument thereat.

Mandrake. There be of this Herbe two kinds: the one hauing leaues much like vnto Lettice, sauing that they be narrower and smaller, and of a darke or dim greene colour. The Apple wher of groweth out at the centre or middle of the stalke, vpon the smal slender stems, in the big nes of a Filberd, and some as big as a Walnut, or Chestnut. And this kind is called the femal *Mandrake*.

But the male *Mandrake* hath more goodly, fair

ire and large leaues, of a whitiſh or milkie reene colour: whoſe Apples growing out at he middle of the ſtem among the broade and ſpread leaues, are in forme round and orbicular, and of colour, yellow, much like to the yolke of a hens egge, of a ſtrong ſent and ſauour, prouoking ſleepe; but yet pleaſant and delightſome: the roote is blackiſh, clouen into two diuiſions or clifts, like legs, folding and wrapped one about another, about the which, there grow many fine threeds or ſmall haires. Wherevpon certaine coſening Makeſhiftes, deceitfull Pedlars, & hypocriticall lurdeins in times paſt, and yet ſtill in ſome places, deuiſe out of the roote of this herbe, and Brionie, to make certaine ſhapes and proportions like to the feature and phiſnamie of a man, reſembling ſometime a man & ſometime a woman; being neither afraid nor aſhamed to perſuade and beare the ſimple ignorant people in hand that they grow naturally out of the earth in ſuch forme, proportion and making. Some of this lewd rabble of ſhifting mates, & ſhameles deceiuers, impudently and boldly auouch and conſtantly affirme, that this is a creature, hauing life, and engendered vnder the earth of the ſeed of ſome dead perſon, that hath beene conuicted and put to death for ſome felonie or murther, and that they had the ſame in ſuch dampiſh and funerall places where the ſaide conuicted perſons were buried: by which perſuaſion they pitifully abuſe the credulitie of

Much paltrie and coſening knauerie vſed about Mandrakes.

ſeely

ſeely people, & get from them by colour ther-of no ſmall ſums of money. And ſome haue beene made to beleeue, that the apples and roote of this herbe hath had great vertue to procure antaſie (which they call loue) and as it were to enchant, and (perforce) to cauſe the partie to whom it ſhould be giuen to doate in amorous conceites, and to be foaded in a fooles paradiſe, as it is termed.

Rahel (as the ſcripture mentioneth) was verie deſirous of this Apple, & made importunate ſute to obtaine it. For when as *Ruben* went out into the fieldes in the daies of wheat harueſt, he founde *Mandrakes* and brought them to his mother *Leah*: which when *Rahel* perceiued, being one that enuied hir ſiſter for hir fruitfulnes in bearing children, ſhe deſired and entreated hir ſaid ſiſter to giue hir of the ſame *Mandrakes*. *Leah* being offended with hir ſiſters importunitie, denied hir requeſt, and refuſed to beſtow the Apples vpon hir. At length the matter betweene them was compoſed and agreed vpon, vnder this condition, that *Leah* the night next following ſhoulde ſleepe with *Iacob*, who was husband to them both, and ſlept with them by turnes: and that *Rahel* ſhould haue and enioy the *Mandrakes*, which ſhe is thought to haue gotten from hir ſiſter, to the intent thereby the ſooner to conceiue, by eating the ſame apple, and ſleeping with the patriarch *Iacob* hir husband. For, ſhe greatly ſpighting hir ſiſters fruiteſull wombe,

Gen. 30, 14.

Rahels ſute to Leah for Mandrake.

and

and no leſſe deſiring to baniſh and put awaie from hir ſelfe the rebuke of barrainnes and ſterilitie: bitterlie expoſtulated with hir huſbande, for that ſhe could beare no children, whereas hir ſiſter was the mother of manie. But *Iacob* wiſelie and grauely correcting hir error, and ſomewhat mooued with diſpleaſure againſt hir, told hir, that he was not therefore to be blamed; for that fruitfulnes and beareing of children was the gift of God, and diſpoſed at his diuine will and pleaſure.

Now, whether *Mandrake* haue any ſuch vertue to make women fruitfull, and to helpe conception, therein lieth the queſtion and doubt. For, ſeeing that it hath a ſoporiferous nature and ſleepie qualitie, and is withall alſo verie colde, it is thought to be vtterlie vnprofitable, vnfit and ſtrengthleſſe to worke anie ſuch effect. For anſwere whereunto, this I ſay, that as I confeſſe it to be vnauaileable and vnable to worke ſuch effect, or to bring anie ſuch thing to paſſe in cold and moyſt countries, or in a cold and moyſt wombe: ſo again in hot, parched and aduſt places it ſtandeth with good reaſon that it may well effect ſuch a conſequence. So that I am of opinion, that in *Aphrike*, *Spaine*, *Iurie*, *Mauritanie*, *Barbarie*, *Ægypt* and ſuch like countries, where the women be of an hot conſtitution, and haue aduſt, drie, vnkindely, faint and leane wombes, this kinde of Apple may ſafely and verie conueniently be eaten. For by the eating thereof, the

bodie

bodie may expediently be brought (as I thinke) to a temperatenes: in that, the same (after carnall knowledge) being brought a sleepe, the wombe is the better enabled to retaine the seede, not suffering it to euaporate as in an hot & dry matrix it vsually commeth to passe. Which thing I haue (by experience) in many founde to be true: who for the great and excessiue distemperance of their wombs, haue continued barraine and childlesse, albeit their husbands haue beene as likely men to haue begotten children as any. Yea this same distemperance hath many times bred contagion in the generatiue partes of manie men, through the salsuginous, and frequent vnnaturall humour thereof. To women of such constitution, (who for the most part are immoderatelie thereby giuen to vntamed lust) these *Mandrake* apples may without any danger, yea to great purpose and auaile be safelie giuen: as also Pompions, Cucumbers, Gourds, Melons, Purselane, Lettice, Nightshade, with such like cooling Simples, whereby that excessiue heate, and immoderate distemperance of the matrix and wombe may be qualified, and conueniently rectified.

I know right wel that in these our Northren parts of the world there are sundry kindes of Plantes and Herbes, which being naturallie harmefull and pernitious, can not choose but empaire and damnifie health, if their dangerous qualitie and offensiue effect be not inhi-

bited

bited and met withall. This is the reaſon, why we qualifie all thoſe Herbes that are naturally colde, with pepper, ginger, & graines of Paradiſe: by the which, their malice is reſtrained, & their harmfull qualitie conquered. So, Muſhromes & ſuch other excrements of the earth, to the *Italians* and people beyond the *Alpes* are nouriſhable and harmeleſſe, whereas to vs inhabiting this countrey, they are both dangerous and venemous, vnleſſe their pernicious qualitie by ſome hot condiments be mitigated and maſtered. Moreouer in hot regions, parched and burned with the full force of the Sunne, all thinges attaine the ſooner and the better to their ripenes: whereby it commeth to paſſe, that theſe kindes of delicacies, which (as ſtirrers and prouokers of wanton luſt) are ſo highly eſteemed, and ſo inordinately deſired of theſe laſciuious riotours and incontinent ſpend-thriftes, to increaſe and irrite their beaſtly luſt, do little or nothing preiudice the health of their bodies.

But that the Hebrewes in the olde time tooke great delight and made ſingular account of *Mandrake* for the fragrant ſmell, and ſingular comfortable ſent thereof, may well appeere by that marriage ſong or *Canticle* of *Solomon*. Which maketh me to thinke that it was greatly eſteemed, much deſired, often handled, and carried about in *Iurie*, for that it hath in it a verie delicate and pleaſant ſmell, inducing and prouoking ſleepe, which vnto Cant. 7, 13.

wearie

wearie and weake persons is both comfortable and recreatiue.

And now to speake somewhat by experience in my selfe, what I haue found and tried by this *Mandrake*, I will heer by the way shew you, what happened vnto me through the same. It so fell out, that in the sommer season (for at this time of the yeere the *Mandrakes* be ripe) I chaunced once or twice negligentlie and rechlessely to lay vp on a shelfe in my studie some of these goodly and beautifull apples. But behold what thereof ensued. Certes I became so sleepie and drowsie, that I coulde not, but with verie much adoe, keepe my selfe waking. Striuing thus (all that I coulde) to shake off this drowsines, and finding no reason to lead me how it should so come to passe, at length by casting mine eie about ech corner, I espied the *Mandrakes*, which I had afore there laid: which after that I had taken away and remooued into another roume, I presentlie recouered my former alacritie, and put to flight my sluggish drowsines.

But from this sweete smelling and most fragrant apple, (whereby the carrier thereof becommeth gratious and the better liked with
Cant. 7, 11. his beloued) the bridegroome taketh occasion to walke foorth into the field. For, when in the spring & sommer seasons all things do burgen and flourish, and that the *Mandrake* and other pleasant plants do gallantlie and odoriferouslie smell, he calleth his spouse the bride

bride out of hir chamber, to the intent ſhe may for a while leaue the citie, and pleaſantly repoſe hir ſelfe in the gardens of pleaſure in the ſuburbs, refreſhing hir ſelfe with the manifold varietie of moſt beautifull herbs, and delightſome trees, as namely, ſpikenard, violet, lillies, pomegranate, *Mandrakes*, and the floriſhing vine. For, as all the trees, herbs and plants growing out of the earth, doe in the ſpring time of the yeere, ſpecially flouriſh and bloſſome, and exceedingly both for the gallant hue of the bloomes, and alſo for fragrancie of ſmell delight the beholder: ſo namely and aboue the reſt, the Vine ſendeth foorth a moſt excellent and ſurpaſſing ſent.

It flowreth about the beginning of *Iune*, and hauing many weake and ſlender branches from whence groweth ſundrie newe knottie ſhootes, bringing foorth at euerie knot or ioint, broade iagged leaues diuided into fiue cuts or parts, it yeeldeth foorth a moſt pleaſant ſmell, wherewith the hart and braine of man is maruellouſly recreated, ſo that it is no ſmall ſolace and delight for a man during the time of the flowring therof, to dine, ſup, or otherwiſe to paſſe away the time in ſome conuenient arbor or gallerie vnder this moſt gallant and braue tree.

It is alſo ſaide that the odour and ſmell of the leaues & flowres of this tree be ſo ſouereigne, that no venemous beaſts wil approch

neere thereunto ; insomuch that Serpents, Snakes, Adders, Toades, and such like, cannot abide to come neere where it is. During the season and time therfore of the flowring of this tree, it is right wholesome vnder the shade therof to walke, sit, conferre, talke, and coole our selues, sith the same may without danger of noisome and venemous creatures be safely performed. The Bridegroom Christ therefore (for so is he termed by *Iohn* the Baptist, being singularly affected toward his Spouse the Church, which is the Congregation of faithfull beleeuers) delighteth in nothing more, than in the aduancement of the honor, dignitie, comelinesse and beautie of his Bride : neither contrariwise, doth the Bride in any thing so much delite as in requitall of kindnes, and recompence of curtesies toward hir husband and Spouse : so that betweene them twaine, there is no apt, proper, and resembling Similitude to bee conueniently gathered either out of the Heauens, Stars, Planets, Mountaines, Hils, Woods, Groues, Fields, Herbes, Flowers, Trees, Wine or Vine, out of which any sweet, pleasant, delectable, or wholesome smell, sauour, or sent proceedeth; but that the same be most pithily, and according to the honorable dignitie of either partie most fitly applied, and vpon occasion most orderly and learnedly alledged.

Thus is the Bridegroome there aptly compa-

compared to ſweete Spikenard, to a bundle of Mirrhe, to a bunch or cluſter of pleaſant Grapes. The ſame Bridegroome alſo compareth his beloued (for hir excellent whitenes and ſweete ſmell) to a Lillie: inſomuch that if hir handmaids or thoſe of hir traine ſhould be compared vnto hir, they ſhould ſeeme to be but thornes and mungrels, without honor, beautie, eſtimation or dignitie. Theſe and ſuch like Metaphors are moſt plentifully to be read and ſeene, not in this Song or Canticle onely, but in all the reſt of the ſacred Scripture alſo; ſo that there is offered vnto each diligent Reader and induſtrious Student matter ynough, wherwith to delight himſelfe, and to recreate his minde, at leaſt way, if he attentiuely bende himſelfe in feruent deſire, entire care, and aduiſed cogitation to conſider heerein the excellencie of Nature, and the incomprehenſible maieſtie of the Maker and Creator.

There are founde (I ſay) in this Song or Canticle, very elegant ſimilitudes taken from ſuch things as are knowen to be cordial and foueraigne remedies againſt the debilitie of the vital ſpirits, Sounding extaſies or Traunces: as namely, ſweete, ſmelling and redolent wine, delightfull and comfortable Noſegaies of fragrant Herbs and pleaſant Flowers. So likewiſe the Bride being now readie to faint and languiſh, and (as it were) at the point to quaile and ſhrinke downe through immode-

rate loue toward hir husbande and Spouſe, commandeth hir handmaids to bring ſome comfortable Reſtoratiues, & to apply ſweet ſented odours to hir noſe: *Staie me* (ſaith ſhe) Cant.2,5. *with flowers, and comfort me with apples, leaſt I faint, for I am loue ſicke.* So alſo doe we vſe, when anie fall into a ſounding or traunce, to giue vnto them Cinamome, Cloues, Vineger, Citrons, Lymons, Myrtle, Narde, and other ſoote Simples to ſmell vnto, which by the Scriptures, and ordinarie experience are knowen to be for that purpoſe good, cordiall and ſoueraigne.

The third Chapter.

Of Manna: *and firſt of that which rained downe from Heauen: and next of that, which is vſuall in Phyſicke.*

WHereas the children of *Iſrael* in the wildernes were fed with *Manna*: it may not be thought to proceede from anie naturall cauſe, but euen from the diuine power, and miraculous handie worke of almightie GOD, who yet (notwithſtanding) vſed the miniſterie of nature in the doing thereof: as he likewiſe did in the Quailes which he ſent among them into

Exo.16,14. Num.11,8. Deut.8,16. Pſal.78,24.

into the Campe: and as he alſo did, when as the Rock being ſmitten, yeelded foorth water abundantly for the refreſhing of the drie and thirſtie people: or as when by the caſting in of a peece of wood the bitter waters became ſweete: or as finally, when by a moſt ſtrong Eaſt winde the red Sea was dried vp, and gaue free paſſage vnto the Hebrewes (all the Ægyptians purſuing them, being vtterly ſwallowed vp and drowned.) Exo.15,25. Num.20,8. Exo.14,21.

The like reaſon is to bee giuen of the Meale and of the Oile which was ſtill increaſed without waſting, at the praier of *Eliyah*, and of *Eliſha*: of the Rauen that brought bread and fleſh to *Eliyah*: of the Angell that broght vnto him a cake baked on the coles, and a pot of water; in the ſtrength whereof he iournied fortie daies and fortie nights without any other foode, vntill he came to *Horeb*, the Mount of God, where he found a caue, in the which he ſafely hid himſelfe from the tyrannie of wicked *Iezebel*, who cruelly perſecuted and hunted all the Prophets of the Lord to death. 1.Kin.17 16 2.Ring.4,6. Cap.19,6.

Theſe and ſuch like admirable, woonderfull and miraculous workes, could the Lord euen with a worde or a becke without the helpe of any thing, haue brought to paſſe: but yet his diuine will and pleaſure was, to vſe naturall thinges, (whereof he is both the worker and gouernour) as the meanes or inſtrument whereby to atchieue and worke

the ſame ſtrange effects, to the reliefe of his children, and comfort to their diſtreſſed mindes.

The like haue we to obſerue and note alſo in *Hezekiah* being ſick, and by the doome of God himſelfe appointed to die, whoſe boyle was cured by a lumpe of drie figs (which in operation are maturatiue) laide plaiſterwiſe to the ſame. Out of the which, wee are to learne this moſt profitable leſſon, that albeit God bee able to heale without any medicines, yet his pleaſure is, that in the time of ſicknes, we ſhoulde not contemne Phyſicke, as the meanes whereby our recouerie is wrought, but to vſe the ſame in the feare of God, for the reſtoring of our health and prolongation of our life.

Iſaie.38,21. 2.Kin.20,7.

The like meanes did Chriſt himſelfe alſo vſe, in reſtoring ſight vnto a poore blinde man, when as hee ſpat on the grounde and made claie of the ſpettle, with the which he annointed his eies, with further commandement to him to go and waſh himſelfe in the poole of *Siloam*. In like ſort alſo, cured he a dumbe man, & reſtored vnto him his ſpeech, by putting his fingers into his eares, and touching his toong with ſpettle.

Iohn.9,6. Mark.7,32.

Theſe kindes of miracles did the Lorde worke, ſome while with onelie touching, and ſome while with onely a word, requiring nothing elſe at their hands that were cured, but onelie firme and ſtedfaſt faith and vndoub-

Mat.20,34. Mar.10,52. Luk.18,42.

ted confidence to obtaine their requeſtes, as namelie in poore blinde *Bartimæus*, faithfully crieng vnto Chriſt, (notwithſtanding the churliſh rebukes and checkes that he ſuſtained for ſo doing, at the hands of ſome of the companie) appeereth.

But albeit Almightie God for his great mercie ſake, and for the ineſtimable loue wherewith he moſt bountifully loued mankind, did many and ſundry waies ſignifie his infinite goodnes toward them: yet moſt ſingularly and notably did he teſtifie and make apparant his woonderfull power and heauenly might, in working moſt ſtrange, moſt ſupernaturall and inimitable miracles. Among the which being innumerable, the raining and ſending downe of *Manna* ſo copiouſlie and aboundantly from heauen, to ſuffice ſuch an huge and populous multitude, is namely and ſpeciallie to be remembred.

For, when as the people (being a confuſed multitude) to the number of ſixe hundreth thouſand perſons, repiningly murmured againſt God, and *Moſes* his ſeruant, for bringing them out of *Ægypt*, into that waſte Wildernes, to be (as they ſeditiouſlie muttered) there ſterued and famiſhed: God in the euening of the ſame daie ſent into their Campe an incredible multitude of Quailes: and in the morning the Dewe lay rounde about the Hoſte vpon the grounde, and when Num. 11, verſ. 31. Exo. 16, 13. Pſal. 78, 24.

the Dew that was fallen, was ascended, there appeered vpon the face of the Wildernes, a small round thing, thinne as the hoare frost vpon the earth, in the likenes of *Coriander* seede, of the colour of *Bdellium*, and in relish or taste like vnto Wafers made with Honie. When the children of Israell being thereat greatly astonied, or (as some expounde it) contemptuously regarding it, did with admiration or irrision beholde it; they saide one to another, *Manhu, What is this? For they wist not what it was.*

The *Manna* which is vsed in Physicke being hot, temperate and moyst is not altogither vnlike vnto this which we haue nowe mentioned. For there is gathered in hot Countries and warme Regions an Aerie and Dewie Honie, distilling and dropping from the Ayre in the night time about the Canicular daies in Sommer, and falling vpon Trees, Braunches, Herbs, Boughes, Flowers and Stones in small drops or graines, which being rolled and chafed a little while with the toong, melteth and dissolueth as it were Sugar, and with a most delicate sweetenes singularlie delighteth the palate and mouth. It is right souereigne and beneficial to lenifie the roughnes of the Iawes, and asperitie of the Throate. It notably quencheth heate, purgeth blood, looseth and mollifieth the bellie, as the *Cassia fistula* doth, but somewhat more gently and mildely: and therfore

may

may safely and without any feare or danger be ministred to tender Folkes, Yoonglings, Aged persons, Women with childe, or that lie in childebed, taking the quantitie of an ounce in weight at once, hauing alwaies regarde and respect (as meete it is) to the nature and constitution of ech particular persons bodie.

And it is termed by the name of *Manna*, or *Mel aereum*, bicause being drawn vp from the earth by the heate of the Sunne in the daie time; it falleth downe againe in the coole night season, and lighteth vpon Trees, Plantes, &c. in such proportion, shape, taste, sweetenes and relish almost, as the other *Manna* was, which the Bible describeth, and which the Israelites did eate many yeeres; insomuch that with the long vse therof, they fell to loathing of it; and disdainefully to despise the great bountiful gift of their Lord and God.

I my selfe haue sometimes founde this *Manna* at such times as I haue purposely walked out of the Vniuersitie to seeke for Herbs in mornings afore dailight, specially at the later ende of the Spring, when the Ayre hath beene milde and the weather calme.

But there is solde by some of these couetous and vnconscionable Apothecaries in steede of this true right *Manna* or Ayrie Honie, another counterfeited and sophisticated *Manna*, made of *Sene* and Sugar. But by the melting

melting thereof in the mouth, the patcherie and ſleight may ſoone be eſpied.

There be ſome that gather about Bee hyues, and other places where Bees do mellifie, certaine excrements of yellowiſh colour and ſweete reliſh like to Honie, beleeuing and making others to beleeue that the ſame is the right *Manna*, diſtilling out of the Ayre, whereas in verie deede, it is nothing elſe, than a certaine excrementall lyquor, iuyce, iellie, ſlime or ſpittle, comming from Waſps, Dorres, Drones and Gnats. For, theſe kinds of vnprofitable Bees do lie in waite to lurch the labours, and to ſucke the Honie made and gathered by the painefull toyling Bees, which ſo ſoone as the ſame poore Bees eſpie, they ioyne their forces togither, ſet vpon thoſe theeuiſh Drones and filching vermine, and neuer leaue till they haue baniſhed or deſtroied and ſlaine them: And this is by the moſt excellent Poet *Virgil* notably auouched and ſet out, where he ſaith:

Georg. lib. 4.

They faſhion, trym and brauely decke
Their Combes for Honie ſweete:
And neately frame their waxie web
As for their worke is meete.
With carefull care ſome hatch and breed
Mo yoong ones for increaſe:
While others, Honie of the beſt
To gather neuer ceaſe:
Wherewith their ſtatelie Cels they fill
With ſtore of Nectar fine:

Shewing

Shewing themſelues a dapper Crew
To brew this iuyce diuine.
Ech one is ſet vnto his taske,
Ech one his worke doth know:
Some range abroad: ſome ſtay at home
And labour do beſtow,
By couching into order neate
What others home do bring:
Or elſe in Warlike guiſe they driue
The Drones from Hyue with ſting.

The fourth Chapter.

Of wilde Letuce.

ALmightie God euerie way ſeeking the benefite and furtherance of man in godlines, and in moſt ample ſorte powring out his vnſpeakable bountie vpon him, requireth at his hands againe in lieu thereof none other recompence, but that he ſhoulde loue and honor him, and in moſt aſſured truſt and vndouted beleefe leane vnto his moſt gratious promiſes. He ſundry waies admoniſheth him, and in many ſortes putteth him in remembrance of his dutie, and ſtirreth him vp from his ſlothfull, negligent and careleſſe ſecurity, to an acknowledgement of the benefites which Exod. 12. Numb. 9.

which he hath receiued, leaſt otherwiſe he ſhoulde vngratefully forget them: For this cauſe and purpoſe the Lorde GOD inſtituted diuerſe rites, and ſundrie ſolemne ceremonies, not onely in the olde Law wherein all thinges concerning Chriſt and his kingdome were typicallie ſhadowed, but alſo in the Goſpell, wherein all the promiſes of God were reallie, perfectly, plainely and effectuallie exhibited, fullie finiſhed, and ſubſtantially manifeſted, as Chriſt at the time of his giuing vp of the Ghoſt witneſſed.

Ioh.19,30.

Thus doth he teſtifie and aſſure men of the infallible performance of his promiſes, and of his heauenly attonement and reconciliation with them, by certaine Signes, Tokens, Seales, or Sacramentes, viſible to the eie, and apparantly ſubiect to outwarde ſenſes.

Why Sacraments were ordained.

For Baptiſme being the Seale of the righteouſnes of Faith, and the firſt entrance and receiuing into the Church, was figured by Circumciſion and by paſſing through the red Sea: inſomuch that we be thereby conſecrated vnto God, and engraffed into him, by faith, with ful deliuerance from the guilt of our ſins.

Baptiſme.
Rom.4,11.
Gen.17,12.
Exo.14,22.

And in place or ſteede of the eating of the Paſchall Lambe, we haue now the holy Communion of the bodie and blood of Chriſt: which he hath left vnto vs and commanded

Supper of the Lord.
Luk.22, 19.
1.Co.11,24

to

to be ſolemnlie frequented and celebrated of al true Chriſtians, for a perpetual remembrance of his death and paſſion, and for a continuall memorie of that his moſt ineſtimable benefite of redeeming vs freely without any deſert or merite in vs, from the tyrannie of the Deuill, and from the power of death, hauing all our ſins and iniquities entierly forgiuen, and cleerely pardoned, in and through our mercifull Mediator, Aduocate and Attonement maker Ieſus Chriſt. For the *Law was giuen by Moſes, but grace and truth came by Ieſus Chriſt*. This myſterie liuely and truly exhibited in Chriſt, was long afore prefigured and ſhadowed by the willing obedience of *Abraham*, in the ſacrificing of his ſonne *Iſaac*: and in the ordinance and inſtitution of a male Lambe without bleniſh, which *Moſes* by the preſcript commandement of God, ſolemnely appointed to be eaten with *ſower Herbes*, or wilde Letuce, for the better retaining in freſh memorie the miſerable ſlauerie and thraldome wherein they afore liued vnder *Pharao* in *Ægypt*: from which moſt ſlauiſh yoke and intollerable bondage, they were mercifully deliuered. Iohn.1, 17. Gen.22, 6. Exod.12, 5.

The Paſſeouer therefore was inſtituted, to Paſſeouer. Paſchall Lambe. reuiue, retaine, and renew the memorie of that day, wherein the Iſraelites by ſtriking their door poſts with the blood of the Lamb were preſerued from the danger of the Angel, that was ſent to deſtroie and kill all the

firſt

first borne in *Ægypt*: and wherby they safely *passed* through the red Sea: which day was thervpon termed *Passeouer*, being a word aptly and fitly importing most wholesome instruction and comfortable direction, vnto vs liuing in the troublesome wilderneſſe of this miserable world; to admonish vs of our passage toward our heauenly Countrie, and blessed dwelling of immortalitie.

This Lambe was commanded to be eaten with sower Herbs, or wilde Letuce: for that, in this our wretched life, all things are bitter, troublesome, greeuous, and full of calamitie, hauing in it a great deale more *Aloe* than Honie, that is, much greater store of miserie and mischiefe, than of ioy and tranquillitie.

Some hold opinion, that vnder the name of Letuce, there be also comprehended the Herbs Succorie and Endiue, bearing a white blewish flower and iagged: which being kept couered and buried in sand or grauell, is vsed in winter time for salads at the beginning of meales. The vsing and handling of it in this sort, causeth it to forgo and loose his bitterneſſe, and withall to become excellently white, much like to the inner leaues of the great white Cabage or Colewort. And these Herbs be verie good and profitable against the obstructions of the Liuer, for that, they haue in respect of their bitterneſſe, an abstersiue vertue and cleansing force, opening the

pores and passages, and enlarge all oppilations. They be also very good to cure the tertian Ague, and the Iaundice. They qualifie also and mitigate all the distemperance both of the Gall and Liuer, wherewith (as by their tawnie complexions it appeereth) the Iewes are specially incombred. These Herbes or Plantes hath *Virgil* learnedlye remembred and set out, where he termeth Endiue to be naturally bitter. And in another place, he saith: *Georg. lib. 1.*

I could describe (if leisure serv'de) *Georg. lib. 4.*
The Garden how to dresse:
And how ech Herbe to plant and sowe,
All this I could expresse:
The Rosebanks that renowmed be
Of Pæstum *fertile soile,*
Which twise a yeere yeeld foorth their crop,
With helpe of slender toile.
Endiue likewise and Cichorie
That growes in watrish ground
In Meades and Ditches; Smallage greene
And Parselie might I sound.
And how the gallant Cucumber
Delightfully doth smell
And stretch it selfe along the grasse:
Of all these could I tell, &c.

Columella likewise greatly commendeth them, and wisheth them to be carefully planted and nourished in Gardens, as a necessarie helpe at a pinch for any present occasion: for that, the husbandly benefit and houshold *Lib. 10.*

stay

ſtay thereby growing, may ſerue in ſteede of a thriftie Larder, as *Tullie* in his Booke of Old-age termeth it.

Let Gardens ſtored be with Herbes that bring
Good taſte to meates, and ſtirre vp appetite;
As Cheruill, Endiue, Letuce, and ſuch thing
As orderly the ſtomacke may irrite.

Like vnto theſe in vertue, nature, effect and operation, are the herbs Chondrilla (which we may call Gumme Succorie) the ſoft milke Thiſtle, *Dent de Lion*, or *Roſtrum Porcinum*, Hawkeweede called Hieracium; all which haue in them a milke white iuice and yellowiſh flower, very pleaſant and daintie food for Hares and Conies. For by eating thereof, theſe ſmall Creatures preſerue themſelues from embolning and dropſie-like ſwelling, by reaſon that the bitterneſſe of theſe Herbes, drieth vp their moiſture and ſuperfluous humor. Wherefore ſuch of them as be not too greatly bitter, are in the beginning of the Spring, when their leaues be tender, good to be vſed in ſalads.

But that the wilde Letuce (which is termed by the name of Endiue) was vſed at the eating of the Paſchall Lambe onely as a condiment or ſauce, I cannot eaſily be perſuaded: bicauſe (by reaſon of the notable nipping bitternes thereof, which biteth the toong) it is not fit to be eaten, neither can it ſerue for foode, nouriſhment or meate, ſauing onely when it firſt ſpringeth vp, and

is

is verie yoong, that is, ere it be armed on his backe ſide with ſharpe prickles. For the common Endiue which is the verie right Wilde Letuce, in bitternes paſſeth all other plants and herbs whatſoeuer that conteine in them white iuyce, ſap or liquor. And therfore Phyſitions vſe to miniſter Endiue in medicine, while it is yoong and tender, and not when it is full growen, prickly, and olde. But the other kinds thereof, namely Succory and Seriola, I am fully perſwaded may be vſed as a ſauce or ſeaſoning, to reliſh Lambe being either roaſt or ſodden: and thereof (aſwell the leaues as the roots) haue our Country folkes learned to make right holeſome and toothſome Salades. The roote thereof is well neer a cubite and a halfe in length, which many do vſe to ſlit into ſmall partes, like to the red Parſenep or Carot, and ſo to eate it with Oyle, Vineger and Pepper, as they do Cucumbers, Sampiere, Charlocke or Raponſe, with many ſuch like, as the time and ſeaſon of the yeere doth conueniently yeelde and affoord.

The fift Chapter.

Of the Olyue *and wilde* Olyue Trees, *and of* Olyues *and* Oile.

Reuel.7, 9. AS the Palm tree (which will not be kept downe with any waight) is the Badge, Enfigne and token of victory: ſo is the *Olyue* tree a betokener and ſingnfier of peace: for proofe wherof, the Doue may ſerue, which *Noah* ſent out of the Arke, who after the floode was abated and the waters ſlaked, came againe, bringing in hir mouth an Olyue leafe, as an apparant figure of Gods wrath mitigated.

Gen.8,11.

The leaues of this Tree be long and narrowe, much like to the leaues of a Willow, Wythie or Pryuet, greene at the top, but whitiſh and of an hoarie colour towarde the neather end, like the white Popler: the flowers be ſmall, and many, of colour browne, pleaſantly and delightfullie ſmelling. It beareth berries in maruellous great number, in forme like to an Egge: which when they draw towarde ripenes, are endued with an Oile & fat iuice. Out of whom there is preſſed and drawen an Oyle, that is of excellent vertue to ſtrengthen the ioynts, comfort the members, and alſo to mitigate and aſſwage

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any dolours of the bodie. It ſuppleth the Lyms, and maketh them nymble, actiue and liuely, ſpecially being outwardly applied, rather than inwardly receiued. Therewith the body being annointed not only looketh the neater and ſmoother, but alſo becommeth a great deale the ſtronger, readier, and fitter to any exerciſe or labor.

This (no doubt) did *Dauid* well knowe, where he expreſſelie mentioneth the ſame, and breaketh out into moſt earneſt, hartie and vehement praiſe, and thankeſgiuing to God for the ſame, and other benefites. *It is the Lord* (ſaith he) *that cauſeth graſſe to grow for the cattel, and herbe for the vſe of man, that he may bring foorth bread out of the earth, and Wyne that maketh glad the hart of man, and Oyle to make the face to ſhine, and Bread to ſtrengthen mans hart.* Pſa.104,15

To the ſame purpoſe tendeth alſo that ſaieng of *Plinie*, affirming that, *there be two Liquors, moſt holeſome to mans bodie, to wit, inwardly, Wyne, and outwardly, Oyle.*

That pitifull Samaritane alſo (by whom is ment Chriſt) powred Oyle and Wine into the woundes of the man that fell among Theeues, being two moſt excellent things in ſuch caſes to be miniſtred: Wine, to ſcowre, cleanſe and mundifie the wound: and Oyle to ſupple, lenifie, and aſſwage the paine, and to heale the diſtreſſed patient. Heereby is ment and ſignified, that Chriſt (contrarie to the guiſe of the careleſſe Prieſts and negli- Luk.10,34.

gent Leuites) healeth with his heauenly doctrine, afflicted consciences and wounded Soules, bindeth vp the soares of the amazed minde, recureth and skinneth the agonies of the troubled conscience, and that in such sort, that no appeerance or shew thereof is left to be seene, that is to say, so entirely and wholie, that none of all the misdeedes which he hath afore committed, shall be to him imputed, or once laide to his charge.

This Oile being inwardly taken, doth mollifie and loose the bellie, asswageth all paine, swelling and inflammation, slicketh and smootheth al roughnes and asperities, daunteth and encountreth poison; it maketh the belly soluble and slipperie; it prouoketh vomit, whereby all noisome, hurtful and pernicious things may be the better expelled; it hindereth and letteth through the slipperie nature and gliding facultie that is in it, that poisoned drinks and venemous potions shal not pearce or enter into the veines, to the endangering of the bodie with death: yea, it hath this qualitie, propertie and commoditie also further, that being taken afore hand, it withstandeth dronkennes, and will keepe a man that he shall not hastilie or quickly be ouertaken and cupshot.

Vnaduisedly and beside the rules of art do some deale, that apply and laie to such members as are broken, wrentched, out of ioynt, bruised, shronken, battered and harmed

med by some fall, this Oyle or Butter. But the Verdiuyce, or Oyle that is made of the Oliue afore it be full ripe, hath an astringent power, and is very good to binde, vnite, knit and consolidate the sundred and dissolued parts of the bodie. But yet, at the first, and in the beginning while the wound is green, (if the age of the partie will beare it) it shall not be amisse to annoint or instill into the place some Butter or Oyle, (a veine being first opened) to asswage the paine, and dissolue the clottered and congealed blood engendered in the same.

For which purpose, my vse and order is to minister vnto the partie, a potion made with the powder of Madder and Nutmigs: and afterward to apply vnto them some such things as are by nature consolidatiue, to wit, Milfoyle or Yarrow, red roses before they be full blowen, Myrtle berries, all the kinds of *Symphitum* or Comfrey, *Sperma Cæti*, right Mumia, Rhabarbe, and Nutmig; & to boile al these togither in red wine, which is by nature stipticke and astringent. A potion consolidatiue.

The berries are called in euery Countrie almost by the name of Oliues: which being gathered afore they be ripe, and while they be yet but newly greene, are vsually kept in pickle or brine, and are excellent good to prouoke appetite, and procure to a man a stomacke to his meate; and they be good also, to withstand droonkennesse, as likewise Oliues.

bitter Almonds be.

From the fruit and flowers of this Tree or Plant, diuine Writers deriue and fetch sundrie Similitudes both apt and elegant. So in the booke of *Iob*, where speedie destruction is denounced to the wicked and blasphe-
Iob. 15, 33. mous, it is thus said: *Before his day shall God destroy him, and his branch shall not be greene: he shall be cast out, as the Vine doth hir sower grape, and as the Oliue doth hir flower.* That is to saie, he shall bee taken away before his day by quicke and sudden death, and shal not arriue to ripe age.

And the Similitude is taken from such Trees and fresh Herbs, as in the Spring tide growe vp gallantly, and appeere most beautifull, and yet their bloomes through blasting, doe either come to nothing, or else are shaken downe with the sturdie stormes of nipping windes and tempestuous weather. For, God doth not long suffer the wicked to enioy their prosperitie, or to haue in all things their wished will and desired successe, but euen in the middest of their flaunting pride, and when as for age they might haue liued a great while longer, hee cutteth off their daies, and bringeth vpon them a sudden and speedie destruction.

Thus do we reade, how God hastened his iudgements, & brought the floud vpon the
Gen. 6. world, for that they would not be warned, nor repent and amende their wicked liues,

but

but daily grew from woorse to woorse. And God threatening sudden destruction, and denouncing dreadfull woes vnto the Priests and Ringleaders of *Ephraim*, for their careless contempt of Religion, whereunto thorough their pride and droonkennesse they were fallen, thundereth out his greeuous ire and heauie indignation against them for the same by his Prophet, where he saith: *Woe to the Crowne of Pride, the Droonkards of Ephraim: for his glorious beautie shall be a fading flower, and as the hastie fruit afore Sommer and ripening time.* Isai.28,1. Whereby his meaning is, that they with all their pompe, statelinesse and arrogancy, shal be brought lowe, and thrõwne downe, as Sommer fruit and soone ripe figs, that are by and by with greedinesse pulled and eaten, and cannot be kept till winter.

A much like argument doth the same Prophet also in another place (as an Ambassador or messenger sent from God) denounce against the Ægyptians: *Afore the Harvest when the flowre is finished, and the fruite is riping in the flower, shall the branches* (of Ægypt) *be cut downe, and the boughes thereof taken away.* Whereby hee signifieth that the Ægyptians shall be serued, euen as soone ripe fruites, and first grapes or berries, which are ripe before their time, and are readie to be eaten afore the season that other fruites are. For such kinde of fruites do quickly rot, and will not long be kept, so that thereby his plaine mea-

ning is, that their felicitie and glorie shal not be of any continuance.

By the Olyue Tree also and other Trees besides, the good successe and plentifull aboundance of all things towarde the godlie, togither with the increase and continuance of the same, is signified, which the Prophet *Dauid* plainely witnesseth, in his comparing of a godlie and vertuous man fearing God,

Psal.1,3. *to a Tree planted by the water side, that is fruitfull and bringeth foorth his fruit in due season.*

Ieremiah amplifieth and discourseth the same Argument more at large, where he pronounceth all calamitie and miserie to the froward and stiffenecked people, that forsaking the Lord God, sought helpe, refuge and

Ierem.17,5 succour in man, and things of vanitie. *Cursed* (saith he) *be the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart from the Lord: for he shall be like the Heath in the Wildernes, and shall not see when any good commeth, but shall inhabite the parched places, in a salt hungrie and fruitlesse soyle. But blessed be the man that trusteth in the Lord, and putteth all his trust and confidence in him. For he shall be as a Tree that is planted by the ryuer, and shall not feele when the heate commeth, but his leafe shall be greene, and shall not care for the time of drought, neither shall cease from yeelding fruite.* By these and such like Metaphors is the stedfast trust that ought to be wholie put in God, commended and set foorth: signifieng that our hart, minde,

minde, hope and cogitations, ought not to depend on any other, nor to be directed to any other, than to him alone, from whom all goodnesse floweth, and who is most bountifull, willing and ready to giue all manner of good things vnto men (truly calling vppon him) in most large and ample foison.

Heerupon it was that *Dauid* relying vpon God, and staieng himselfe vnder his gouernance and protection, rather than vpon any vaine, transitorie, and momentanie things of the world, contrarie to the guise, custome, and maner of the wicked, saith thus: *I shal be like a greene Oliue tree in the house of God: for I trust in the mercies of God for euer.* Again, where he describeth and setteth out the blessednes and plentie that shal light vpon the man that is not idle, but feareth the Lord and walketh in his commandements: and the fruitfulnes that shall be giuen to his wife, he saith: *Blessed is the man that feareth the Lord and walketh in his waies, he shall eate the labours of his hands, & all things shal go wel with him: His wife shal be as the fruitfull Vine on the sides of his house: His children as the Oliue branches round about his table. Lo, thus shal the man be blessed that feareth the Lord.* Likewise in the prophesie of *Ieremiah*, God calleth the people that he taketh singular delight in, *A greene Oliue tree, a faire and of goodlie fruit*, which is, as though he should say, the name of it is vnto him pleasant, gracious and amiable. Psal. 52, 8. Psal. 128. Ier. 11, 16.

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With the ſame agreeth alſo the Prophet *Hoſea*, who with the ſame Spirite and out of the ſame fountaine wrate his Propheſies. The
Hoſea 14,7 *beautie of Iſrael* (ſaith he) *ſhall be as the Olive tree, and his ſmell as Lebanon.* Whereby he ſignifieth, that all they which aſſuredly and vndoubtedly cleaue vnto God, and obediently walke in his precepts, ſhal ſtand highly in his fauor and grace, and be vnto him both pleaſant and acceptable. For, as a ſweet ſmel and fragrant odor reuiueth the ſpirits, and refreſheth the ſenſes: ſo doth the ſmell of a man that imbraceth the wholeſome doctrine of God, and dutifully conformeth himſelfe to his diuine will, delight, recreate, refreſh, and pleaſe him.

And that choſen veſſell S. *Paule*, ſhewing how gracious and fauourable they ſtand before God, which ſincerely aduance his glorious Goſpell, and faithfully inſtruct others in
2.Cor.2,15. the ſame, ſaith that *We are vnto God the ſweet ſauour of Chriſt in euery place.*

Gen.27,27. And the Patriarke *Iſaac*: *The ſmell of my Sonne is as the ſmell of a pleaſant field, which the Lord hath bleſſed.*

Finally, in the Canticle or Song of *Solomon*, the Bride being the Church ſpeaking of
Cant.1,2. Chriſt hir Spouſe, ſaith: *Becauſe of the ſauour of thine ointments, we will run after thee, &c.* that is to ſay, we will endeuour and ſtudie the beſt that we can or are able euery one of vs in his calling, that we may be fed and refreſhed

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with his wholsome doctrine, which cheereth the feeble, and recreateth the wearie, none otherwise than a sweet and pleasant smel delighteth the senses of those that swoune, or fall downe for debilitie and weakenesse of their vitall spirits.

The sixt Chapter.

Of the prickly Bush or thornie Shrub, called Rhamnus: *and of some, Christs Thorne.*

THis thorne *Rhamnus* is a kinde of Shrub or Bush, that is on euerie side beset and encompassed with many sharp prickles & short stubbed thorns: out of the which there groweth (clusterwise) by small and slender stems, the fruit or berries, in great number and quantitie, of an yellowish colour, & round forme, as big as a Mirtle or Iuniper, and of taste most sharpe, sower, tart, and eigre. If a man be not warie and heedfull in the handeling hereof, he may quickly wound his hand with the sharpe prickles that grow therupon. The berries which are sobbie and watrish, being bitten with the teeth, tasted with the toong, or crushed and bruised with the fingers, doe

tanne

tanne and die the ſame with a yellowiſh or ſaffron colour.

Of this Thorne there be three kindes: among the which this kinde that we now ſpeake of, groweth in great abundance in the grauelly ſoile and buſhie grounds of *Zeland*. In which countrie all along by the ſandie ſoile of the Sea coaſt, there are growing many and ſundry ſorts of theſe and ſuch like ſhrubs, ſhootes, and thornie prickled buſhes, as namely this *Rhamnus*, Bremble brier, Sea Purcelaine, Furze or Gorſe, Holme or Huluer, Teaſels, Cardthiſtles, Seaholly, Camock, Reſtharrowe and petie Whin, beſide many others.

Bellonius a learned man (who for the increaſe of his knowledge trauelled through the land of *Iurie* and *Syria*) holdeth opinion that the thornie Crowne, wherewith the Iewes crowned our Sauiour Chriſt, was of this *Rhamnus*: whereunto he is perſuaded, for that in thoſe Countries there is none other ſort of thorne growing.

From this thornie Buſh or prickly ſhrub, doth the princely Prophet *Dauid* take a moſt excellent and fit Similitude, againſt the hawtie pride, preſumptuous tyrannie, factious mutinie, and intollerable crueltie of bloodie Caitifs and treacherous wretches, that maliciouſly lie in wait to ſurprize the innocent, and ſupplant the godlie: whoſe wicked practiſes and yndermining drifts, ſhall (notwithſtanding)

ſtanding) be fruſtrated and defeated: and all their ſpitefull imaginations adnihilated. *As raw fleſh* (ſaith he) *before your pots feele the fire of Thornes, ſo let them be ſnatched vp.* That is, they ſhall miſſe of their purpoſe, and quaile in their conceiued miſchiefe: their deuiſes ſhall be daſhed ere they be throughly hatched, euen as yoong thornes, which ſhall be plucked vp and weeded out afore they euer come to full ripeneſſe, or to haue any hard prickly nature: bicauſe the Lord (as it were with a tempeſt) will deſtroy them, and carrie them away (as with a whirlewind) in his wrath, & bring downe their high lookes and miſchieuous platforms. By which words, he ſignifieth and meaneth, that although they practiſe neuer ſo many ſleights, policies, deuiſes, deceits, frauds, quarrels, maſſacres, murders, ſpoiles and deſolations, yet ſhall they come ſhort of their deſire, and not be able to bring to paſſe their conceiued miſchiefes, but ſhall be nipped (as it were) in the bud, before they can attaine to any ripeneſſe or ſtrength to worke their malice. Pſal. 58, 9.

Vnder which words there be couertly alſo included this further meaning; that ſuch wicked perſons practiſing tyrannie and oppreſſion towards the ſeely inferiour people, ſhall be violently taken out of this life, euen as fleſh is taken out of the pot or caldron, being halfe raw, or before it be ynough ſodden, or meete to be eaten: hauing ſcarcely felt

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the heat of the fire that is made of thornie, prickly, and crackling *Rhamnus*.

For, Fagots and Bauens of Furze, Thorne, Rhamnus, Iuniper, Brembles, Bryers and Bushes, are woont not only to scratch, prick and wound the hands of such as deale with them and handle them; but also being laide on the fire, they terrifie and make afraide those that sit thereat, with their crackling flame and sparkling noise, in so much that they cast out vpon those that be neere, dangerous sparkes and hot burning brands.

This therefore must be vnderstoode to be the sense and meaning of these words of the Prophet: That although Tyrants, Oppressors, Sycophants, and Bloodsuckers do rage and raue, stampe and stare, fret and fume, and euery way seeke occasions to ouercrow and supplant the innocent, yet shall they misse of their purpose, and nothing shall succeed according to their desire, but that by their sodaine and vnlooked for death, the godly and innocent shall be deliuered out of their iawes and danger.

The seuenth Chapter.

Of the wilde Gourd, *commonly called* Colloquintida.

COlloquintida is vsed in Physicke to purge Phlegme and Choler, as wel yellow as black: which humours it expelleth mightily and forcibly, but not without detriment & danger to the powers and faculties of the bodie: so strongly sometimes opening the veines, that it causeth blood to come foorth. To qualifie therefore his dangerous nature and imperious operation, it shall be verie expedient to put to it Masticke and such other things, as are good to strengthen and comfort the stomacke.

The fruit of it when it is ripe, is round and pleake or whitish, of the bignes of a Ball, or of an Orenge or Cytron. If the vpper part of the rinde or barke being yellowish, be pared away with a knife, the inside is full of iuyce, and of a most bitter taste. As appeereth in the hystorie of the Booke of Kings.

For, whereas *Elisha* his seruant went out to the fieldes to gather Potherbes, and among others gathering this *Colloquintida*, and shredding 2. Kin. 4. 39.

ſhredding it into the Pot, not knowing what it was, powred out the potage for the men to eate, they had no ſooner taſted thereof, but they preſently cried out and ſaid, *Death is in the Pot:* bicauſe the bitternes therof was ſo extreeme, that they thought they had beene poiſoned. *Eliſha* being not vnskilfull in the Secretes of Nature, foorthwith bethought himſelfe, how this bitternes might be met withall and qualified. And therwithall he caſt Meale into the Pot, whereby the potage became good and ſauerie, and might be ſafely eaten, without danger or harme.

Meale.

There is reaſon Phyſical to be yeelded for this matter. For Mault meale, namely, of Barlie mault, hath that vertue, nature, and operation, that it taketh away all vnnatural reliſh and bitter taſte. And by common experience we finde it true, that brackiſh and bitter water being mingled with Barlie mault, becommeth ſweet, delicate and ſauorie: And ſo likewiſe doth the Beane meale in ſo much that within the ſpace of two houres, it will become of good reliſh and potable, and may ſafely without danger be receiued into the bodie.

The eight Chapter.

Of the Willow.

THe Willow is called *Salix*, & hath his name, *à saliendo*, for that it quicklie groweth vp, and soon becommeth a Tree. Heerewith do they in some countrey trim vp their parlours and dining roomes in Sommer, and sticke fresh greene leaues thereof about their beds for coolenes. From this doth God by his Prophet *Isaiah* take a most excellent similitude, wherin he promiseth to the godly that put their trust in him, plentie and abounddance of all things, and prosperous successe in all their affaires: and that he will bountifully giue vnto them, not onely external and corporall benefits, but spirituall and eternall blessings also; and that he will refresh their drie soules, with the most plentifull foode of his holy spirite; and moysten their thirstie consciences, with the perpetuall fountaine and lasting Spring of his blessed Diuinitie. Wherby the mournful & drie souls are most comfortably cheered, and animated to bring forth plentifull fruits of loue and charitie, both toward God and their neighbor. *Feare* Isai. 44. 3.

not (saith he) *O Iacob my seruant whom I haue chosen. For I will poure water vpon the thirstie, and floudes vpon the dry ground: I will poure my spirite vpon thy seede; and my blessing vpon thy buds: And they shall grow as among the grasse, and as the Willowes by the riuers of water.*

For, as Trees planted and set by the waters side, seeme faire and pleasant, adorned with store and varietie of fresh and greene leaues: so likewise doth the minde of man (being garnished with godly knowledge, and moystened with the water of Gods diuine spirite) flourish and shine with the bright beames of vertue, and spread abroade his boughes, both of faith toward God, and also yeeld forth the fruit of Christian works toward his neighbor.

Psal. 137. The Iewes being caried away captiue into *Babylon*, and seeing themselues destitute, forsaken and comfortlesse, hanged their Harpes (wheron they were wont to chaunt Hymnes and play songs of thankesgiuing vnto God for his benefits) vpon *the Willow trees:* making greeuous moane for that their so miserable and lamentable case, wherewith they were so deepely and pittifully distressed, that they coulde haue no maner of ioye; so much as once to shew foorth any token of mirth, or to handle their musicall instruments. And very fitly are they described by the Psalmist to haue hanged their instruments on *the Willowes*, for that, this tree is barraine and

ſeth his bloſſoms, before his ſeede be ripe.

Beſide this, it is bitter, and nothing ſo delectable or pleaſant to the eie, as is the Plane tree, the Palme, the Cedar, the Cypreſſe, the Terebinth or Turpentine tree. And therfore the compariſon betweene Baniſhment and this Tree is very fit, and agreeable, and therfore did they hang their Harpes theron. For as the Willow is bitter, and not greatly to the eie delightſome, ſo was their baniſhment & tranſmigration into *Chaldæa*, to the Iewes, bitter, dolefull, heauie, comfortleſſe and lamentable: and the rather for their often calling to remembrance the hill *Sion*, the Citie *Ieruſalem*, and the moſt ſtately and ſumptuous Temple, in the which they were woont to ſing Pſalmes, and Diuine Ditties in the praiſe and honor of God. Yea, they were ſo deepely ſtricken with ſorrowe in their harts, to ſee the true worſhip and ſincere religion of God, contemned, deſpiſed, prophaned, blaſphemed and troden vnder foot: to conſider how their Prophets were baniſhed and caried away: to behold the pitifull plight of their Citie, which was ruinated, deſtroied, and made euen with the grounde, that nothing coulde make them merie; nothing could mitigate their conceiued griefe; neyther coulde they by any allurements or entreaties, be drawne and perſwaded, to ſing their holie and ſacred Songes, which were dedicated and directed to the glorie and

praise of God, among such blasphemous wicked and prophane persons, that did not other thing than scornefully disdaine, and malapertlie deride the Lorde God and his true religion.

These corrosiues of minde so galled them at the hart, and so greeued their zealous consciences, that all melodie among them was forgotten, and in lieu thereof all griefe and sorrow entirely possessed them. For Musicke in the time of mourning, is (according to the old saieng) vnmeet, vndecent and out of season: and therefore it was very fitly by them answered againe, *How shall we sing a Song of the Lord, in a strange lande*, among a number of Atheistes and godlesse people, that are no thing mooued with compassion ouer our calamities, nor touched with any remorse of our miseries, but do rather insult vpon us and scoffe, taunt, deride, and mocke the worship and honor which we haue beene accustomed to yeelde to the immortall God. Therefore their requeste and sute to vs, to delight them with our Harpes or Instruments is booteleſse and in vaine, seeing they despightfullie contemne, and scoffingly despise, both vs, and the God of the Hebrewes.

Ierem. Lament. 4, 19.

Eccl. 12, 1.

Psal. 137, 4.

The ninth Chapter.

Of the Herbe Saliunca.

Saliunca is thought of some to be the same that is otherwise called *Nardus Celtica*. It is a small, shrubbie, short and turfie plant, neuer growing to be so high as our common Lauender. For it neuer riseth it selfe much aboue the grounde. Which *Virgil* well noted, where by certaine comparisons drawne from sundry plants, he tooke occasion to commend one for his excellencie in piping, and therby to set foorth his superioritie ouer his aduersarie, with these words in effect: *Ruellius. Plinius.*

So much as winding willow yeeldes *Eclog. 5.*
In goodnes to pale Olyue tree:
And Saliunca low in fieldes
To ruddie Rose yeelds in degree:
So far (me thinkes) in Arte and skill
Amyntas comes behinde thee still.

Of this *Saliunca* is vsed to be made Nosegaies to smell vnto, for the restoring and comforting of the powers & faculties of the Hart, and to drive away, fulsome, hurtfull and contagious sauors. For it is of a most delectable

ſweetenes and odor, inſomuch that bein
laide among Naperie, and Garments, it bot
cauſeth them to ſmell excellently, and with
alſo preſerueth the ſame from Mothes an
Vermine. In lieu and place heereof many d
vſe for the ſame intent and purpoſe, Spik
and Lauender, (whoſe flower is moſt com
monly blewe, and ſpyke-eared at the top
the ſtalke) which yeeldeth foorth ſuch
ſtrong ſent and vehement ſmell, that it ma
times cauſeth headach and inducеth vnl
tines.

We haue knowne ſome Huckſters, T
uerners and Vinteners, that haue been pro
ued to haue diſtilled this Lauender wat
and to mingle it with their Wine, to the
to make it ſhew the brauer and perfecter, a
the quicklier to ouerturne, and inebriate t
drinkers. By which legierdemayne and
ceitefull tricke, their Gueſtes the next d
haue beene greeuouſly troubled with t
headach, which could not otherwiſe by a
remedies be holpen or eaſed, than by rec
uing ſome ſleepie potion, or by drinki
colde Water, or Whaye, and that in gr
quantitie.

But out of this ſmall and ſlender Pla
doth God (who bountifully both promiſ
and largely performeth gracious benef
vnto his children) take ſimilitudes and
Iſaie. 55, 12. compariſons: as namely where he ſaith: *mountaines and hils ſhall breake foorth before*

into ioy, and all the trees of the field shall clap their hands. That is, they shall all be glad for your welfare, and reioice at your felicitie: ech of them shal yeeld honor vnto you, & solemnly extoll your praises: bicause you being now deliuered out of miserable thraldome, by the free mercies of God, and aduanced to such honorable dignitie through his onely goodnes, and withall (after your hard and heauie exile) enriched with such and so great bounties, *There shall grow vnto you in steede of low Salowes or smal thornes, the tall and high Firre trees, and for Nettles there shall grow the Myrrhe tree*. Of which words, the meaning is, that all things shall prosper and increase with them, and haue good successe, so that for small, abiect, and seely poore Herbes (yea those that be hurtfull) there shal grow goodly, faire, and fruitfull trees.

These great blessings are not to be referred, onely to temporall and externall things, but also to the inward gifts of the soule and ornaments of the minde: so that for fiercenes, violence, crueltie, hawtines, pride, arrogancie, and loftines, (which (as S. *Paule* witnesseth) are the vndoubted workes of the flesh) there shall be found gentlenes, meekenes, curtesie, mildnes, lenitie, humanitie, peace, placabilitie, long sufferance, temperance, and such like, which the Apostle there reckoneth among the fruits of the Spirit. So that now there shall be a change and alteration,

Gal. 5, 20.

tion, seeing that in steede of wrong, iniquitie and wickednes, there shall be seene Iustice, equitie, and righteous dealing: in steede of incontinencie, lust, chambering, wantonnes and prodigalitie, there shall be chastitie, moderation, frugalitie and modestie: in steede of sloth and sleepie drowsines, shall be liuely lustines, courage, cheerefulnes, magnanimity, contempt of base matters, & condigne account of vertues. So that the order of things shall be quite altered, and in steed of corrupt affections, or rather vnruly perturbations, which carrie the mind from the right rule of Reason, and from the sincere Lawe of God and Nature, there shall be peace and tranquillitie of conscience, surely anchored vnto an vndoubted trust and infallible assurance of Gods mercies and promises.

The tenth Chapter.

Of the Herbe Borith, *of Physicians called* Struthion, *of the Mauritanians, Arabians, and Apothecaries,* Condisi: *in forme, qualitie, operation, effect and vertue, very like (if not the same) that of*

Saponaria, *which we call Sopewort, or Fullers weede, is, bicause the iuice thereof will mundifie and scowre like Sope.*

THe people of the Iewes a little afore the destruction of their Citie, being dro-

ned in sinnes, and desperately frozen in the dregs of their manie and filthie abhominations, so that they might seeme to be euen at the highest degree of forlorne wickednes; it pleased God for the plainer discouerie therof, to detect their shamefull enormities, and to giue sentence vpon their graceleſse disobedience, by vsing a very apt, fit and elegant Similitude, whereby he noteth their greeuous and lamentable stubbornnes, that with no maner of wholesome remedie and soueraigne aduertisements, coulde be reclaimed from their disloialtie to dutifull behauiour.

For when as they had shrunke away and started aside from the true and sincere worship of God, vnto spirituall fornication and grosse Idolatrie, seeking helpe and reposing their trust in others beside God; when as they laide snares to intrap the innocent, and that not secretly and couertly, but euen openly & professedly in euery common place and corner, despising lawe, contemning iustice, and reiecting all good, godlie, and ciuill order; and in the lawleſse doing thereof, made no conscience, but either thought they might lawfully without controlment doe what they list, and liue as they would: or if they thought themselues to haue done any thing amisse, yet persuaded themselues, that their ouersights and offences might be easily expiated, qualified, satisfied, and wash-

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ed away by a kind of ſtrange worſhip and friuolous manner of religion, diſpleaſant and deteſtable to Almightie God: Therefore the Lord ſeeing them thus lewdly to contemne his precepts, ſo diſobediently to tranſgreſſe his lawes, ſo vainely to fode themſelues in their helpleſſe hope, and to nuzzle their fooliſh and fantaſticall minds in deuiſe of ſuch deceiueable meanes, whereby they thought to make themſelues pure and cleane, and thereby to haue all things cockſure on their ſides, as they fondly perſuaded themſelues: God therefore (I ſay) bicauſe he would not ſee his honor ſo defaced, his glorie ſo profaned, nor his maieſty and magnificence ſo deſpiſed, reproueth them for the ſame, and ſharpely expoſtulateth with them, for that they had forſaken him, and fled to others: that they had gone away from him being the fountaine of liuing waters, and digged to themſelues broken ceſterns, and pits that can hold no water.

And he doth ſo effectually deale in this his expoſtulation, that he toucheth and reproueth euery one of them by name: *I had planted thee* (ſaith he) *a noble Vine, whoſe plants were all naturall; how then art thou turned into the plants of a ſtrange, vnkindlie and baſtard Vine?* And bicauſe he would ſhew that this their reuolt, defection and apoſtacie could not eaſilie be done away, he addeth further ſaieng, *Though thou waſh thee with Nitre, and multiplie vpon*

Ier. 2, 21.

Verſ. 22.

vpon thy ſelfe the herb Borith, or vſe much ſope: *yet ſhalt thou be ſtained, filthie and ſpotted before me in thine iniquitie.* As if he ſhould thus ſaie: Although in outwarde ſhew and at the firſt ſight thou ſeemeſt (through this thy ſuperſtitious worſhip of thine owne deuiſing, and whereby thou diſhonoreſt the glory of God, with thy hypocriticall and viſured Religion) to haue ſatisfied for thine offences, and to haue waſhed away thy ſins and tranſgreſſions: yet neuer perſwade thy ſelfe that God is appeaſed and pleaſed with any ſuch maner of dealing, neither think that thou ſhalt euer by this meanes recouer that cleere and cleane eſtate that thou imagineſt. No, no, thou muſt take another courſe, and practiſe another way, if thou deſire to appeere faire and beautifull in the ſight of God, and to be reconciled and at one with the Lorde thy Creator.

Thou muſt vtterly defie, deteſt, renounce and forſake all filthie Idolatrie, all falſe Religion and counterfait worſhip, all faith and hope in any other ſauing onely in the true & liuing God: thou muſt leade a godlie and Chriſtian life, thou muſt embrace and follow the rules of honeſt and vertuous conuerſation, thou muſt extirpe and weede out of the garden of thy conſcience all lewde opinions and wickednes: thou muſt firmely grounde thy faith, and aſſuredly anchor thy ſelfe only vpon God, and with an vndoubted truſt re-

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lie vnto him and ſtay aſſuredly vpon his diuine prouidence. For, to depend vpon any other helper, and to looke for ſafegard, protection or ſaluation at the handes of any other, or by any other meane or maner of counterfeit & ſuperſtitious worſhip, neither required nor commanded by God, is not onely vaine, fooliſh, bootleſſe and helpleſſe, but alſo damnable, iniurious, and derogatorie to the maieſtie of God.

This herbe Borith or Struthion, which we heere cal Sopewort or fullers weed, doth naturally (indeed) whiten and ſcowre wollen clothes, and that excellently: ſo doth Sope ſupple and ſmooth the skin; and taketh away the ſpots, freckles or morphew in the face and bodie; but no worldly thing can be found, that hath ſuch abſterſiue facultie, to wipe away and mundifie the ſpots and filth of the Soule.

He that refuſeth to acknowledge his diſeaſe, and wilfully contemneth the holeſome direction and ſound counſell of the faithfull and learned Phiſition, is incurable and in a deſperate caſe: & to ſuch an one, *Hippocrates* forbiddeth to appy any medicine. Yea another maner of teacher than *Hippocrates*, euen the heauenly Phyſition Chriſt our Sauior & Redeemer, chargeth vs to depart from them and to leaue them to their owne folly, when as no labor, care, induſtrie, paines and diligence beſtowed vpon them for their amend-

Cap. 3.

Mat. 10, 14.
Luk. 10, 11.

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ment and recouerie, will take place and be harkened vnto.

But God by his Prophet *Malachie* promiseth, that he will sende his messenger or ambassador to prepare his waie: by which prophecie was ment *Iohn Baptist*, as Christ himselfe in the Gospell expoundeth it: and that speedily thereupon the Lord and gouernor himselfe should come, that is to saie Christ, who at his cõming should renue many things, and bestow much labor among them, to amende their liues, correct their sins, & direct their maners, which haue the charge of the Lords flock, to teach and instruct them with good and holesome doctrine. For, *he is like a purging fire, and like Fullers sope. And he shall sit downe to trie and fine the siluer: hee shall trie and fine the sonnes of Leui, and purifie them as gold and siluer*: That is to say, he shal make them pure, cleane, neate, fine and trim, without any rust or drosse of vices hanging vpon them, euen as metals are scoured and burnished in a furnace or Goldsmithes forge. Mal 3,1. Luk. 7,27. Mark 1,2. Iiii 40,3. Mala 3,2.

It pleased him therfore first to polish and beautifie the Ministerie, from all filth and drossines, least they that should deale in the sacred mysteries of the Lord, and expounde his worde to others, shoulde be found themselues enblemished with crimes, and infamed with wickednes. And this doth he by a Similitude (as we see) taken of outwarde things, being familiar and subiect to our sen-

ses,

ſes, apply the ſame to the minde. For this Herbe Struthion, Sopewoorte or Fullers weede, is a moſt excellent ſcowrer of ſpots and filth out of clothes, and of an incredible and notable effecte, for the whiting of Wooles or Wollen. Yea it is ſo woonderfully abſterſiue, that it draweth Phlegme and other corrupt baggage out of the head, ſcoureth and clenſeth the breaſt, of all groſſe ſuperfluities, and ſo forciblie procureth neeſing, that it bringeth foorth a childe though it be dead.

The 11. Chapter.

Of Scarlet, Crimſen, Purple.

THere is a Plant or ſmal Shrub, hauing ſlender boughes and ſharpe prickly leaues, whereon there groweth that, which we terme & call *Graine*, yeelding a moſt gallant and orient red, moſt delectable to behold, and right amiable to the eie. Heerewith they vſe to die and engraine wooll, cloth, ſilke, and other ſtuffe, into a moſt braue, gallant, beautiful and rich rednes. Of this *Graine* is Scarlet denominated, and heerewith is it died: and of this is mention made many times and often in the Scrip-

Coccum.

Scriptures, as also of Purple, which were woont to be the peculiar colours for the Robes and Palles of Emperors, Kings, Potentates and Princes.

So in that excellent Song or Canticle of *Solomon*, the ruddie lips of the Spouse are compared to a thred of Scarlet, or Rose coloured Ribband. Cant.4,3.

Iosua being by God appointed to be the captaine and conductor of the Israelites, after the death of *Moses*, is saide to haue worne a Scarlet Cloake.

And Christ as though he had vsurpinglie affected a kingdome, was in mockage and derision stripped, and cloathed with a Scarlet Robe. Mat.27,28.

In the Reuelation also of Saint *Iohn*, the Whoore is described and set out, *Sitting vpon a scarlet coloured beast: which Whoore was apparelled in Purple and Scarlet, and gilded with golde, and pretious stones, and pearles, hauing a cup of gold in hir hand, full of abhominations and filthinesse of hir fornication. And in hir forehead was a name written, A Misterie, Great Babylon, the Mother of Whooredomes and abhominations of the earth:* All which is a type and figure of the Citie of Rome, as *Ierom* expoundeth it. By which titles, tearmes and Epithites, he noteth hir hawtie arrogancie, snuffing pride, and cruell nature, enibrued with the bloode of Innocents. Reuc.17,3.

The rich Glutton mentioned in the Gos- Luk.16,19.

pell,

pell, beside his sumptuous fare and delicious bankets, was clothed in purple and fine linnen, hauing (notwithstanding) no remorse, pitie or compassion on the poore and needy members of Christ.

From the princely and orient colour of this most delicate and goodlie iuice, in the Prophet *Isaiah* there is taken an occasion of a very fit Similitude and Comparison, in the person of God, against those that gape after blood, and seeke by violence to oppresse the innocent. In which Sermon, the Lord louingly stirreth them vp to repentance, and seeketh to drawe them to an acknowledgement of their wickednes. Which if he persuade them vnto, and that they will willingly and obediently be reduced & brought againe into the right way, he assureth them of forgiuenesse, and that he will vtterly forget their sinnes and transgressions, how many and how greeuous soeuer they be.

For thus doth he there reason with them, & thus doth he begin his Oration & speech vnto them: *Wash ye, make you cleane: take away the euill of your works from before mine eies: cease to doe euill, learne to doe well, seeke iudgement, relieue the oppressed: iudge the fatherlesse, and defend the widowe. If your sinnes were as Crimsin, they shall be made white as snowe; and though they were red as scarlet, they shall be as wooll.* Wherby his meaning is, that though their sinnes were hainous and bloody with the murder and dea-

Isai.1,16.

of the Innocent, yet were they pardonable, and might by earneſt and hartie repentance, firme faith, and aſſured truſt in the mercies of God, be eaſily waſhed away, ſo that withall there were ioined therewith a ful purpoſe of amendement and newneſſe of life.

But that Robes and Garments of Scarlet, Purple, Silke and Veluet, were vſed and worn in the old time by the ancient Hebrewes, as well for the honor, ornament, and dignitie of their bodies, as alſo ſometime for riotous brauerie, proud pompe, and wilfull oſtentation, the Scripture in ſundrie places ſufficiently witneſſeth. As namely in *Ieremiah*, where there is an hard doome and dreadfull commination againſt *Iſrael*, for that, hauing forſaken the Lord their God, from whom alone floweth all goodnes, and on whom alone dependeth their whole and entire ſalation, they vowed and bowed themſelues to Idols, and went a whooring after ſtrange Gods, painting and pranking themſelues like adulterous harlots, with ſtrange and foraine attire, thereby to feed the eies of their paramours, & to draw them the ſooner into their loue & liking: *When as* (ſaith the Lord) *all places & corners ſhal be ful of ſlaughter and deſolation; when as the ſtrong men being diſcomfited ſhall flie for feare into thickets, and climbe vp into high rocks: And when thou ſhalt be deſtroied and waſted, what wilt thou doe? Though thou clotheſt thy ſelfe with Scarlet, though thou deckeſt thy ſelfe* Ierem. 4. 30

with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trim thy selfe in vaine: for thy louers will abhor thee and seeke thy life: they will not a whit be mooued to compassion with thy gay and braue apparell, but greedily seeke thy spoile and confusion.

Ezechiel also charging *Samaria* and *Ierusalem*, with whooredome and adulterie, by the which, he meaneth Idolatrie and Apostasie, denounceth against them in the person of God, plagues & punishments no lesse dreadfull and intollerable. For, as the breach of wedlocke, and defiling of the marriage bed by filthie adulterie, is a most wicked and detestable sinne: so likewise is Idolatrie a most shamefull and execrable thing: when as the honor and glorie due to the liuing God, is profaned and giuen to another.

Wherefore the wrath of the Lord is the more fiercely kindled against them, for that, not onely in Groues and Valleies, they sacrificed to their Idols, and set vp vnto them, Altars, Images, and Temples with great pompe and foizon of Calues, after the maner of the Heathen: but also by calling and sending for others to beare them companie, they defiled his Sanctuarie, profaned his Sabboths, and polluted his holie Temple, consecrated and dedicated to his name. And to the intent that all things might seeme vnto the beholders more gorgious, magnificent and holie

Eze. 23, 40. *Thou hast for their sakes* (saith he) *washed thy self*

and painted thine eies, and decked thee with ornaments: And satest vpon a costly bed, and a table prepared before it, whereupon thou hast set mine Incense and mine Oile, and a great multitude with thee reioicing. As if he should say: The honor and worship which is due and ought to bee giuen vnto me, is bestowed vpon Idols and Diuels, and that in solemne sort and order, while a confused rabble and dissolute multitude of brainlesse Gentils and wicked Heathen, do ioine with thee in the same, and run headlong into semblable madnes.

The 12. Chapter.

Of the Furze or Brier called Paliurus, *which is prickly and sharpe, and vnto which, bloodie, cruell, deceitfull, and hurtfull persons be in the Scriptures compared.*

THe Prophets in many places vehemētly inueighing against the sinnes of the people, and earnestly beating downe the rage, fiercenesse, and cruelties of such as do trouble, annoie, disquiet, damnifie, hurt, deuoure, oppresse and disturbe the state of their seely weake brethren, doe resemble, liken, and compare them somtimes to Wolues, Lions, Panthers, Leopards, Adders, Snakes, and other harmefull Creatures: somtimes to Foxes, Weasils,

and other ſuch ſubtill and craftie beaſts: and ſometimes to Prickles, Thorns, Briers or other ſharpe pointed plants.

Thus did *Michah* the prophet bewaile the want and contempt of Religion, the ouerthrow and decay of godlines, the ſubuerſion of iuſtice, the prophanation of Diuine worſhip, and finally the lamentable reuolt of all men in generall from vertue, honeſty and integritie. So that there was nothing elſe practized among men but fraude, craft, ſubtiltie, deceit, quarrels, vnderminings, catching at aduantage, lieng in waite, wrangling, colluſion, diſſembling, and al maner of miſchiuous drifts and hatefull dealings. He doth therefore in this ſort amplifie their greeuous enormities, and thus doth he aggrauate their faults by laieng them in heapes before them; vſing for the ſame, a Similitude taken from Thornes and Prickles: *Goodmen* (ſaith he) *are periſhed from the earth, and there is none righteous among men: they all lie in waite for blood; euerie man hunteth his brother with a net, and the euill of their hands they call good*; that is, they flatter themſelues in their miſdeeds and errours: *the Prince asketh, and the Iudge iudgeth for a reward*, that is, he yeeldeth in al reſpects to ſuch things as he knoweth, will pleaſe the Prince, he feedeth his humour, and obeieth his requeſts; without any regarde at all either of Lawe, Reaſon, or Conſcience; he ſuffereth him to ouerrule all matters after his owne will,

Mich. 7, 2.

will, to oppresse the poore people, and wring from them what he listeth, or to practise tyrannie ouer them according to his owne lawlesse lust and imperious sensualitie. *The best of them is as a Prickle or Brier, and the most righteous of them, is sharper than a Thorne hedge.*

And therfore where such kinde of persons beare rule and be placed in office, his meaning is, that there the state of things is such by meanes of whispering Talecariers, and secret priers into euery mans life, maners & trade, that no man can safelie trust an other, nor reueale his secrets and open his counsell, no not to his familiar friende and knowne acquaintance.

For where such disorder reigneth, that mens cases and estates be so narrowly sifted, and their deeds and words so vndermininglie searched, the harts of many doe quayle, their courages be daunted, their mindes be dismaied, and they brought euen to their wits ende, insomuch that they not onely forsake and mistrust their friendes, but manie times bewray & betray them: which things Christ himselfe foretolde shoulde come to passe. Mat.10,35. Mark.13,9.

Therefore in this so dangerous, doubtful, and wauering trust and faithfulnes, the Prophet further warneth vs what to do, saieng: *Trust ye not a friend, neither put ye confidence in a counsellour. Keepe the doores of thy mouth from her*

that lieth in thy bosome: that is, disclose not thy minde, no not to thine owne wife. *For the Sonne reuileth the Father, the Daughter riseth vp against hir Mother: the Daughter in law against hir Mother in law: and a mans enimies are the men of his owne house.*

In this so lamentable a garboyle and disordered state of the common wealth, he teacheth euery man, which way to worke, and whereunto hee may best and safest betake himselfe; saieng: *Therefore will I looke vnto the Lord, I will waite for God my Sauiour. My God will heare me.* Heere he hauing his full hope and assured confidence grounded vppon God, resteth vndoubtedly perswaded, that God will deliuer and preserue him against al the violent, proude and cruel rage of all wicked oppressours.

For whereas God is gentle, milde and exorable, they on the other side be raging, fierce, cruell, spightfull, churlish, vncurteous and (like thornes, brembles, and briers) armed with sharp prickles, and poynant ends, whereby they hurt, wounde, and damnifie those that be innocent, harmelesse, helplesse, and comfortlesse.

We see therefore how heere from Prickly plants the Prophet borroweth a Similitude, whereby aptly to expresse, and exactly to set downe the nature, propertie and condition of wilfull and wicked men. For the Furze, Bryer, Bremble, Eglentine, Berberie bush,

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(if we onely respect their flowers and berries, are to the eie right pleasant and delightsome, and in cases of Physicke and medicine, haue their profitable and necessarie vses) but in handling they are dangerous; and like ynough to gash, split, and wound the hand of a man that rashly and vnaduisedly toucheth them.

And in like sort, there be some slie persons, craftie shifters, subtill mates, & double dealing dissemblers, who at the first blush do outwardly in shew pretend much friendship, and speake smoothly; but if they may once vpon any light occasion, espie occasion and oportunitie to vtter foorth their inward spight, or where to worke their diuelish and cankred malice, they will be found (I warrant you) readie ynough both to prick, sting, and wound to the vttermost.

Now this *Paliurus* being (as hath afore been said) a kinde of sharpe prickly Furze or Brier, is described by *Theophrastus, Virgil, Plinie, Dioscorides, Columella* and others, with generall consent to be sharpe, thornie, and dangerous to the handler: howbeit they do not all agree about the description of his forme and fashion.

Not much vnlike, is it to that which we commonly call Berberies, termed in Greeke *Oxyacantha*, wherewith some (for the gallant beautie and seemely shewe) vse to decke and adorne their doores, and to keepe the slips

and boughes thereof in Pots, for the longer keeping thereof in their flourishing hue and greenenes.

When the flowring and blowing time is past, it bringeth foorth berries being at the first greene, and in fashion somewhat long, which when they be ripe, become red of colour, and haue within, a harde stone, enuironed and encompassed with a small slender and thin skin or rind. The iuyce thereof being fattie and vnctuous, is vsed in Physicke as a right soueraigne remedie against the Stone and Grauell.

The thirteenth Chapter.

Of Gith, *called in Greeke* Melanthion, *and with vs commonly* Nigella: *and of certaine other sorts of Plants and Graine beside.*

Esaias the Prophet was (as afore hath beene shewed) most excellently seene in the Secrets of Nature, and most skilfull in the qualities and operations of Plants. Which may easily be prooued by the manifolde Similitudes which he taketh (for the garnishing of his Themes and Argumentes) from

Herbes, Plants, Flowers, and Seedes, inſerting the ſame into his diuine Sermons. As namely *Gith* or *Nigella*, Cumine, Wheat, Barley, Millet, and Fitches; all which be things well knowne, affoording both fodder for Cattell, and nouriſhment for men. Iſaie. 28, 25.

This *Gith*, (called commonly *Nigella*) is growing in the Gardens of many Herbariſtes, a cubite high or ſometimes more, accordingly as the ground is in ranknes, whoſe leaues be much like to Fenell or Fumiterrie, all too cut and iagged, the flowers of a light blew: which being once paſt, there commeth vp on the top ſmall knops or heades as in Popie, with little ſharpe hornes vppon them, longwiſe, wherein be certaine ſmall cels, chambers or huskes containing the ſeede, which is ſomewhat blacke, much like vnto Onion or Leeke ſeede: in taſte ſharpe, and of a ſtrong, pleaſant and fragrant ſauor, which in ſome places, they vſe to mixe with their Paſte or Dough, before it be put into the Ouen, to make it haue the better reliſh and delicater taſte. Gith or Nigella.

But ſpecially Phyſicions vſe the Seede heereof as right commodious to helpe Catarrhes, Murres, and Poſes; to kill and driue away wormes, being either droonken with wine or water, or elſe laid to the nauell of the bellie: to take away the toothach; to bring downe womens naturall diſeaſes; to prouoke vrine, to take away lentils, freckles, ſpots,

and

and other blemiſhes deforming the skin and outward parts of the bodie.

Cumine. Cumine is good to ſcatter and breake the windineſſe of the Stomacke, Bellie and Matrix: and to alay and helpe the griping torments, and the gnawings and frettings of the Entrailes: It is alſo excellent good to ſlake and diſſolue the blaſting and ſwelling of the Cods and Genitories, being laid thervnto. For which purpoſe, my order and cuſtome is, to mingle vnto it ſome *Nigella*, Bayberries, and Millet meale.

Barlie. Barlie is a graine generally well knowen, and the vſes thereof both to man and beaſt, right neceſſarie and profitable. In time of dearth and ſcarcitie of Wheate and Rie, the poore people grind the ſame to make bread. This Barlie being hulled and cleanſed from the rinde, and then beaten, broken, and ſodden, maketh the noble drinke called *Ptiſana*; which is moſt ſoueraigne to quench hot burning Choler in vehement Feuers, and to helpe the corruption and oppilation of the Lungs, and hoarſeneſſe in the vocall Arterie, with ſhortnes of wind: ſpecially if thoſe parts be exaſperated or exulcerated with ſuperfluitie of ſalt Phlegme or yellow Choler, putting into it a quantitie of the flowers of Violets or Bugloſſe.

Heerewith alſo (being made into Mault) is made that moſt noble, neceſſarie, and delicate licour, called *Beere*, of ſuch colour as the

the Brewer is disposed to giue vnto it, as namely, yellow, Saffronlike, reddish, browne, or such like, specially when the yest or barme (which they vse also to make their bread withall) is setled downe to the bottome. For then commeth it to his kindly colour, and is (to looke vpon) very gallant and pleasant, much like to Maluesey or Bastarde, and relisheth not altogither vnlike to Wine; and being immoderately taken, causeth droonkennes as well, and as soone as Wine doth.

Wheate, the noblest graine and of chiefest account to make bread withall, is of sundrie sorts, as manchet, cheate, cribble, biscoct, houshold, and brannie, with other sorts needelesse to be rehearsed. Wheate.

Mill or Millet is of sundrie sorts, as Asian, Indian, Spanish and Turkish, which beareth a red browniſh or yellowish graine: wherwith some poore people haue learned to make bread and broth. Mill.

Fitches be a kind of Pulse, and are good prouender for Horses and Cattel, as Lentils, Pease and Beanes be. Fitches.

Thus much haue I thought not amisse heere by the way to note; to the intent, the mind and purpose of the Prophet might exactly and plainly be found out: whose onely drift is in this place to shew, that God doth nothing rashly, vnaduisedly, disorderly, confusedly, by chance or at randon, but in all his actions dealeth most wisely, orderly, aduisedly,

ſedly, deliberately, and both by law and reaſon: one while ſending puniſhments and plagues, to repreſſe mens inordinate luſts and outragious behauiours; and another while curing their wounds, healing their ſores, ſuppling their grieues, comforting their diſtreſſed minds, and relieuing their afflicted Conſciences. Which thing he ſomewhile haſteneth to put in execution and practiſe; ſomewhile lingereth ere hee take the matter in hand; and ſomewhile ſhewing foorth his mightie power both waies vpon the ſudden, euen as it ſeemeth good in his eies, and as he ſeeth it expedient, when occaſion ſerueth.

Wherefore the Prophet admoniſheth all thoſe, that thinke otherwiſe than reuerently and dutifully of the iudgements of God, ſpeedily to reforme their opinions, carefully to circumciſe their affections, awfully to regard his holie word, religiouſly to thinke of his ſacred Maieſtie and diuine Prouidence, highly to extoll his name, reuerently to ſpeake, and dutifully to thinke of him: and neither to murmur, repine, mutter, or accuſe him in his dealings, when as they ſee the wicked to flaunt and flouriſh in all proſperitie, and to enioy abundance of all things to their harts deſire: whereas in the meane while the godlie be throwen into miſeries, afflicted with cares, pinched with paines, oppreſſed with wrongs, and ech way laid open

to

to calamities, vexations, and troubles of the world. For the Lord by his heauenly wisedome and vnsearchable counsell, doth gouerne and rule the world, and al things therin, iustly, wisely, and rightly.

For the better beautifieng, and garnishing of his matter in this behalfe, the Prophet vseth a very fit Similitude, borowed from the industrious toile of husbandmen, and from the manner, order, and trade of plowing, sowing, and thrashing. For, the husbandman at certaine seasons of the yeere, fallowing and turning vp his land, casteth his seede into the furrowes thereof in due proportion and measure, according to the nature of the soile, & qualitie of the ground; sowing in one place Wheate or Barlie, and in another *Gith*, Lupines, Spelt, Millet, or some such kinde of Pulse. Neither doth he rashly and harebrainedly shuffle all maner of seedes togither, and so desperately and fondly cast the same on the ground, but aduisedly and discreetely pondereth with himselfe, what place and soile is fittest for each seuerall graine.

The sowing time being past, he thinketh not himself discharged of care, neither giues he himselfe to ease and idlenes, but longinglie, hopeth for his Harueſt, and many a time wisheth for the time wherein he may reape his laboured crop: and in the meane while (ere the corne be ripe) he weedeth it, and fetteth

teth his seruants to worke, to plucke vp the Darnel, Thistels, and other noisom baggage, that would otherwise choke the Corne.

After he hath inned and brought it into his Barnes, he sitteth not still, neither giueth he himselfe to ease, but as one worke endeth, so beginneth he an other, and the ende of one labour is the entrance into an other.

For then goeth he about to thrash, fanne, and winnow it, and that so carefully, that he will not confusedly iumble and mingle one seed with an other, but make cleane the same in order, and euery kinde by it selfe, as to the nature thereof appertaineth. As namelie, in one sort dealeth hee with small and sleender seedes, in an other sort with them that bee great and big: and in an other, with Wheat, Barley, Rie, Otes, Amilcorne, Lupines, Beanes, Fitches, Lentils, Cumin, Gith, &c.

As a painefull and carefull Husbandman therefore looketh diligently to all points of his busines, and bestoweth his industry and labour in ech respect, as the time and season affoordeth, and as the nature and qualitie of ech Graine requireth, in hope thereby to receiue a good encrease and plentifull crop: Euen so God trieth ech way, to drawe and bring all men, of all sorts, and condition in this Theatre of the world, to acknowledgement of their duties, & desire of their saluation. And as an Husbandman after he hath

plowed

plowed vp his land, and ſowed it, doth afterwarde harrow it, and breake the harde clods thereof: as he (I ſay) ſoweth, reapeth, thraſheth, fanneth and ſearceth the chaffe from the Corne as he cutteth, pruneth and loppeth his trees, and keepeth them vnder, leaſt they ſhoulde growe rugged, or ſpread their boughes to far out of courſe and order: and finallie as he graffeth, planteth, and teacheth his yoong Siences to be naturalized in another ſtocke than their own: So likewiſe doth God deale with men in this world, puniſhing and afflicting ſome with loſſes, hinderances, and other tokens of his hidden iudgement, for the better trial of their patience and conſtancie: Some (though euill and wicked perſons) he tollerateth, ſpareth, and (as it were) winketh at, in hope of their conuerſion and amendment.

Neither may any man be ſo hardie as once to mutter or murmure for the ſame againſt him, ſith by his prouidence he wiſely diſpenſeth and gouerneth all things, and beſt knoweth why and for what reaſon he doth this or that. Wherefore if any aduerſitie ſurprize vs, if any trouble aſſaile vs, if ſicknes attach vs, if calamities, plagues, or other encumbrances of this life infeſt and follow vs, let vs be perſwaded that all theſe things are ſent to vs from God, as meanes to worke in vs repentance of our former wickednes, whereby we may flee to him for ſuccor, comfort, and releeſe;

releefe; in whom onely consisteth and dependeth our whole hope, entire affiance, and perfect saluation.

On the other side, if all thinges go well with vs, and according to our harts desire, if wealth encrease, if riches abound, if lands, liuing, and reuenewes, honors, dignities, offices, goods and cattels be multiplied and heaped vpon vs; if health, strength, courage, lustines and soundnes of bodie be giuen vnto vs; let vs meekely and humbly acknowledge, from whom all these do flow; and let vs be vndoubtedly perswaded, that all things aswell in time of prosperitie, as of aduersitie, come vnto vs by his diuine ordinance, decree, direction and appointment.

And this doth he not onely most notablie declare and signifie; where he putteth *Cyrus* the king of *Persia* in remembrance of his duty, by acknowledging how that by the power and might of God, and for the *Iewes* sake his chosen people, all things went luckilie and prosperouslie forward with him, and nations were subdued & brought in subiection vnder him: but also thereby he testified vnto all men in generall, that God is Almightie and able to bring al things to passe, whensoeuer and which way soeuer he pleaseth: which might and power as in other places he setteth out right diuinely, so specially & namely in the Prophet *Isaiah*, he most liuely and pithilie setteth the same downe,

where

where he saith thus: *I am the Lord, and there is none other: there is no God besides me: I forme the light, and create darknes: I make peace, and create euill: I the Lord do all these things.* Whereby he meaneth, that prosperous successe is his heauenly gift: and that losses, hinderances, aduersities, spoile, pestilence, hunger, war, and such like, be sent of him as punishments and reuengements of our wicked life and heinous transgressions. For hee it is, that so strengtheneth such as faithfully depende on him, and vnfainedly leane vnto his protection, that they liue a good, a quiet, & a peaceable life. Contrarily, such as wallow in the filthie puddle and swinish mire of lewd behauiour and careless dealings, shall taste of the whip of his ire, and bee plagued with greeuous punishments, according to their euill demerits. Isai. 45, 5.

The Lord appointed the office and function of an husbandman vnto *Ieremiah* also, whose mouth he touched with his hand, saieng: *Behold, I haue put my words in thy mouth: Behold, this day haue I set thee ouer the nations, and ouer the kingdoms, to plucke vp and to roote out, and to destroy and throwe downe, to builde and to plant.* Whereby he meaneth, that he being fortified and armed with the power of his word, should haue strength to pull vp Sinne by the rootes, to weede out errors, to grub out of the minds and consciences of men, their outragious, dissolute, and enormious Ierem. 1, 9.

affections: and in steede thereof, to plant in them the seede of godlinesse, to instill into their harts the wholsome doctrine of faith, and entirely to inflame them with an vnfained loue toward the true and liuing God.

The like Argument doth our Sauiour Christ handle, where he taketh a Similitude
Ioh.15,1. from the vine and his Branches, saieng: *I am the true Vine, and my father is an Husbandman. Euerie Branch that beareth not fruit in me*, that is, that sheweth not foorth his faith by the works of loue, *he taketh away*, and cutteth downe as vnprofitable spray, fit for nothing, but for the fire: but *euerie Branch that beareth fruit, he purgeth*, (lopping and shredding away all vicious, corrupt, and naughtie affections) *that it may bring foorth more fruit.*

Not vnlike vnto this, is that excellent Similitude which the Apostle vseth, concerning the graffing in of the wilde *Olive* tree into the true and right Oliue, and of the
Rom.11,17 breaking off, of the boughes and branches from the naturall Oliue. Whereby he meaneth none other thing, but that some were fallen from their happie estate, of glorious saluation; and that others were chosen and receiued into the number of the faithful, not for any desert of theirs at al, but onely by the meere fauor, singular mercie, and free grace of God. Which benefit, vnlesse they thankfully acknowledge, dutifully remember, and constantly persist in faith, he pronounceth

that

that they ſhall be cut off againe, and for their ingratitude reiected from the fellowſhip of God: and that thoſe ſhall be againe receiued and regraffed in, if they abide not in vnbeleefe; but by hartie repentance call vnto God for mercie, loath and deteſt their former ſinnes and wicked life, ſeeke health, imbrace truth, and faithfully beleeue in God, whom afore they had forſaken.

By this meanes, the Lord partly beateth downe the inſolent pride, and hawtie arrogancie of vaine-glorious perſons, leaſt any man ſhould either be puffed vp with a vaine perſuaſion of his holines, or flattering himſelfe in his owne peeuiſh conceit, ſhould loftily contemne or diſdainfully inſult vpon the miſeries and calamities of others. And partly heereby he cheriſheth and nouriſheth an hope in them, that being now alienated and eſtranged frō God, ſhall be graffed in againe, and eſtſoones receiued into the felowſhip and companie of the faithfull.

The 14. Chapter.

Of the Lentiske or Maſticke tree, called in Greek Schinos: *and of the* Prime *tree, called* Ilex.

WHAT time as the vertuous and chaſte woman *Suſanna*, was publikelie charged, and iudicially arraigned

raigned vpon surmise of incontinencie and adulterous life, through the cankered suggestion and false accusation of two craftie old Lechours, that burned in lust towardes hir: *Daniel* (being then but a yoong childe, and raised vp of the Lord to examine and sifte out the bloodie treacherie intended against hir) by his wise and heauenly policie, searched out the bottome of the matter, boulted out the truth, discussed the cause, and finally deliuered the innocent Ladie, both from the present danger of death, and
Dan. 13. also from all maner suspition of crime and filthines. For when as she was led foorth to be put to death, being faultlesse and guiltlesse, committing and referring both hir self and hir cause vnto God, *Daniell* by the motion of the Spirite of the Lorde, lifted vp his voice, and cried aloud, protesting himselfe to be cleere and free from the bloode of that chaste woman, who was there and then most wrongfully without desert adiudged to die, willing them to enquire further of the matter, and more narrowly to search out the circumstances of such an horrible practise.

Whereupon the Elders and Counsailours being a new assembled, and the matter being againe before the whole audience of the people with aduised deliberation, brought into question, *Daniel* caused the two Accusers to be put aside, and kept a sunder the one from the other. Which done, hee first called

called foorth the one, and demaunded of him, vnder what Tree he ſawe them companieng togither? *Vnder a Lentiske tree:* (quoth he.) At the hearing whereof *Daniel* ſharpelie reproouing him for his ſhameleſſe lie, and falſe teſtimonie, and thundring againſt him the heauie wrath and ſeuere iudgement of God, deſeruedly due vnto him for the ſame, put him aſide. Then calling the other foorth, and likewiſe asking him, vnder what tree, he tooke them companieng togither? *Vnder a Prime tree*, (ſaid he.) Therefore were they both according to their wicked deſerts, put to death, and ſerued with the ſame ſauce, that they had prepared for others, according to the Lawe of *Moſes*, for that they were conuicted to haue borne falſe witnes, & to haue wrongfully accuſed another.

Deu.19,19. Prou.19,5. Dan.13,62.

But now ſomwhat by the way to deſcribe the nature of this *Lentiske* tree: it is a tree of a reaſonable bignes and meane ſiſe, broade in compaſſe, and leaued like an Aſhe, bearing many ſmall red berries, couched cloſe togither in round cluſters, which when they be full ripe, are of a blackiſh colour. This Tree yeeldeth foorth a kinde of Roſen or Gummie iuice, (like as the Terebinthin Tree doth) which is called Maſticke, which groweth not togither as other Roſens doe; but remaine a ſunder in diuers ſmall graines, or partes like kernels, or little white roundels. And this Maſticke is verie ſoueraigne to dry

vp rheumes and catarrhes, and to ſtop all common laskes and bloodie flixes, and all other fluxes of blood whatſoeuer. A perfume made therewith, or chawing the ſame in the mouth, faſteneth the teeth that be looſe, and maketh a ſweete breath.

Of this Tree there be made in *Italie* fine Toothpickers, like as they doe in the Lowe Countries, of Iuniper and Baies, verie good to clenſe, whiten and mundifie the teeth withall. Inſomuch that it is growen into a common byworde or prouerbe, when we wil note any perſons that be too curious and preciſe in trimming themſelues, or beſtowe too much diligence in poliſhing and dreſſing their teeth, to ſay that he *chaweth Lentiske*. We in theſe Countries make Toothpickers, ſometimes of the Bittours claw being ſet either in golde, ſiluer or iuorie, ſometimes of the bones of the fiſh Paſtinaca or Galeus. But the beſt of all be made of this Lentiske, bicauſe they do not only no hurt to the gums, but alſo do rather by meanes of their aſtringent nature, binde and comfort both them and the iawes. And that theſe were in vſe in the olde time, the Poet Martiall well witneſſeth where he ſaith:

Martial in Apophoretis.

Beſt Toothpickes are of Lentiske made,
Or if that wood be ſcant,
A Quill will ſerue the turne full well
And may ſupplie the want.

But the other crafty and ſlie mate, that went about

about to blanch his villanie, and plaister his falshood, by the which he sought the disparagement and death of the innocent Ladie, with shamlesse mouth saucily auouched, that he sawe hir commit the acte vnder a *Prime Tree.*

This Tree is reckoned among such as bear Maste, whose leaues bee at all times of the yeere, greene, without falling or withering: whereon there also groweth a kinde of Misselto, which Phisicions doe vse, as an excellent remedie against the Epilepsie or falling sicknes, and such other diseases engendred of excessiue and abounding humors.

There is one kinde of this Prime or Ilex, that beareth the fine Graine, which Diers vse to engraine the Cloth or silke into a most orient and gallant red colour. And there is another kinde of Graine not much vnlike vnto this, which is found in the Huluer tree, whose leaues are on each side prickly and sharpe, but all the other parts therof smooth and plaine, which in *Brabant* groweth in hedges and high waies, and seldome reacheth to any high stature. Yet haue I seene of them neere to *Zirickzea*, that haue beene as big as a Prime tree, which being diligently looked vnto, and often pruned and trimmed by the owners, haue growen to be very high and tall. About the beginning of Autumne it beareth berries round like a Pease, and of an excellent red colour, such as doth our Knee-

holme, Butchers broome, or prickly Box, and alſo the Ewe tree, which is leafed like the Larch, Pitch tree, or Firre. The ſhadowe of this Tree in *England* is not deadly, nor the berries lethall and dangerous to the Inhabitants of that Iſland, as not many yeeres ago I ſawe and found by experience at my being in *London*. In *Hiſpaine* they are perſuaded that theſe berries are indued with a venemous qualitie, and that it is ſo hurtfull for mans bodie, that ſuch as do but onely ſleepe vnder the ſhadowe thereof, either die, or at leaſt become dangerouſly ſick therby, ſpecially in the time that it bloometh. The nature therof being ſo venemous, and againſt mans nature, they dare not inwardly receiue the ſame. And yet hath it by ſome of that Countrie beene prooued, that their hens wil feede thereon without danger, and become therwith very fat.

The 15. Chapter.

Of the Hyacinth, *which of ſome is called Crowtoes, and of ſome, our Ladies flower: and of* Hyacinthine, *blew, azured and violet coloured garments.*

IN ſundrie places of the ſacred Bible we reade of headbandes, laces, ribands, fillets, garlandes, hems, purfles, fringes, welts,

welts, gardes, plaits, pals, robes, clokes, garments, and couerings of blew or violet colour, the better thereby to set foorth the honor and state of the person that wore it, and the more to delight the eies of the beholders, as also in this our age we see by experience the same to be had in great estimation. So were the garments and Robes of the high priest among the Iewes, appointed to be of such colour as should outwardly shewe a maiestie and royaltie to the people, namely, of gold, blewe silke (or *Hyacinth*) purple, skarlet, fine linen and embroderie: whereby the seely ignorant and simple people were in the olde time, kept in order and obedience, and the readier and feruenter toward Religion. Ierc.10,9. Exod.28,5.

But now in the bright shining light of the glorious Gospell, we must rather respect the inwarde and spirituall ornamentes, than any outwarde, garish and pompious attyre, and must rayse vp our mindes to thinges that be of more behoofe and importance for our instruction and comfort. For the outward bravnerie and pompous magnificence of rich & sumptuous attire, doth many times nuzzle superstition in the consciences of the simpler sort, and dazell the eies of their mindes, with an admiration of those things which God either would haue to be lightlie esteemed, or at least way, to be emploied to moderate vses. And of this sort be these pals

and

and copes wrought with gold, pearles, and precious ſtones, clokes, garments, and coue-rings, of blew azure, purple, skarlet, and o-ther coſtly colours, artificially and curiouſlie bedected and garniſhed.

Hyacinth or Iacinct, a pretious ſtone.

The name of this colour, is taken partlie from the gallant gem and beautifull ſtone called Iacinct, hauing a moſt radiant tincture of violet colour: and partly from an amiable and delightſome flower of the ſame name, of a perfect Azure or purple colour, ſuch as is in the precious ſtone called an Amethiſt, or in common Bugloſſe and ſundry other Herbs, whoſe flowers being of bright purple colour, be maruellous pleaſant and delightfull to the eies of the beholders.

Hyacinth an Herbe.

And God doth many times and in many places in his worde ſharpely reproue the ſtately arrogance, and pompous prid of ſuch vaine perſons, as by the brauerie of their apparell, and ſumptuous araie, aduance themſelues in bragging ſort and ridiculous oſtentation, malapertly and ſcornefully contemning others of inferiour calling. And ſometimes heerehence he taketh apt Metaphors and fit Similitudes, applieng the ſame to the inward gifts, and ornaments of the minde. For by ſuch examples doth the Lord ſtir vp and admoniſh ſuch, as be lulled and rocked in the cradle of Security and ſlouthful retcheleſſeneſſe, to looke about them and to remember their dutie, which they owe vnto God:

God: to consider what honor and worship they are bound to yeeld vnto him, and how (casting aside, detesting, abhorring and renouncing all superstition and Idolatrie) they ought entirely to embrace his pure, sincere, and sound religion.

Which thing both in other places, but namely by his Prophet *Ezechiel*, he plainelie setteth downe and manifestly displaieth. For, first he putteth them in remembrance, what great and inestimable benefits he had bestowed vpon them, how bountiful and liberal he had shewed himselfe towards them: what grace and goodnes both spirituall and temporall he had extended vpon them: what holesome lawes and profitable precepts he had deliuered vnto them, and how fatherlie he had instructed them with the soueraigne skil of his most blessed and sincere Religion. Ezec. 16.

Afterwards he expostulateth with them for their reuolt and sliding back, he vpbraideth them with their ingratitude & vnthankfulnes, for that they had abused all these his heauenly blessings, and conuerted the same to Idolatrous purposes, strange worships and prophane superstitions: insomuch that their minde, reason, vnderstanding and wit, was not now emploied (as it ought to haue bin) in magnifieng his holie name, and setting forth his glorious maiestie, nor in the maintenance and obseruance of his sacred and pure Religion, but in setting vp and establi-

shing

shing Idolatrous, superstitious, counterfaite and hypocriticall deuises, forged out of their owne idle braines.

The 16. Chapter of Ezechiel paraphrastically expounded.

Thus therefore doth he ratingly and chidingly direct his speech vnto Ierusalem, saieng: *When as thou wast naked, poore, needie, helplesse, comfortlesse, and cast out into the open fielde, so soone as thou wast borne, without swadling clouts, polluted in thine owne blood, and sprawling in thy naturall filthines: not hauing thy nauell cut, nor washed in water: I came and passed by thee, and espieng thee wallowing and tumbling in thy blood, I exceedingly multiplied thee, as the bud of the fielde:* insomuch that by little and little in processe of time thou greweſt pretie and big, able to be decked and fit to be womanlie araide, as by thy well fashioned breasts, and long growen haire may appeere. And although thou wast in this age, yet wast thou naked and bare, and lay open (contrary to the natural shamefastnes of womanhoode) to the gazing view of all passengers. Yet when I passed by thee and looked vpon thee, perceiuing thee to be of such ripe age, and mariageable yeeres, fit to be wooed and sought vnto by suters and wooers, *I spred my skirtes ouer thee and couered thy filthines*, and I shrowded from the sight of men, those things that might not with any modestie & shamefastnes be seene. *Yea I sware vnto thee*, and by a new couenant betrothed thee vnto my selfe, and made thee mine. Wherevpon hauing receiued thee as my

mate

mate and lawfull Spouſe, I waſhed thee from thy filthines, ſo that no blemiſh diſgraced thee: *Yea I annointed thee with oyle, and clothed thee with embrodered worke: I ſhod thee with Hyacinth: I decked thee with bracelets vpon thine hands and a chaine on thy necke, and a beautifull crowne vpon thine head, &c.* Nowe thou being thus pranked vp in brauerie, and thus richlie decked, haſt plaied the harlot, and haſt powred out thy fornications on euery one that paſſed by: and all thoſe rich ornaments (which in right and equity belonged to me) thou haſt lewdly conuerted to prophane and wicked vſes.

In all which proceſſe of words his meaning is none other than this: namely to ſhew, that as an adulterous woman by proſtitution of hir bodie becommeth impudent and infamous, ſo was *Ieruſalem* defiled with Idolatrie: in that ſhe beſtowed that honor, worſhip, and ſeruice vpon Diuels and Idols, which in right was onely due vnto God, on whom alone dependeth the whole hope, health, and ſaluation of all men. For then is the Maieſtie of the moſt high God moſt contumelioufly diſhonored, when the honor, (which is due vnto none but to him) is taken from him, and giuen to another: wherein he is iniurioufly robbed, and we thereby (forſaking his ſincere worſhip) are carried headlong into miſerable perdition, and manifeſt danger of our owne Soules health.

The

The 16. Chapter.

Of Sedge and Rushes.

Sedge. SEdge, (called of some Segge, or Sheregrasse) groweth in fenny Sugs and watrie grounds, triangled in form, and sharpe edged of each side: with the which, many in this Countrie do vse in Sommer time to strawe their Parlours, and Churches, as well for coolenes, as for pleasant smell.

Rush. The Rush is a round smooth shoote without knots or ioints, hauing within it a white substance or pith, which being drawn forth, sheweth like long, white, soft, gentle and round thred, and serueth for many purposes. Heerewith be made manie pretie imagined deuises for Bride-ales, and other solemnities, as little baskets, hampers, paniers, pitchers, dishes, combs, brushes, stooles, chaires, purses with strings, girdles, and manie such other pretie, curious and artificiall conceits, which at such times many do take the paines to make and hang vp in the houses, as tokens of good will to the new married Bride: and after the solemnitie ended, to bestow abroad for Bride-gifts or Presents.

And

And bicauſe the ſtemme or ſhanke of this Ruſh is ſmooth and vnknottie, it hath miniſtred occaſion to the learned, thereof to deuiſe a Prouerbe, namely, *To ſeeke a knot in a Ruſh.* Which is very aptly and fitly applied to thoſe which are ſcrupulous in caſes, where no neede is; or that make doubt of a thing, that of it ſelfe is moſt plaine.

Of the greater ſort of theſe Ruſhes, our people doe vſe to make Mats, horſe-collers, wilchins, frailes, and little maunds.

In *Zeland* where the ground is grauelly and ſandie, there groweth ſtore of Bulruſhes, which be not of any great height, but bee ſharpe pointed as an Awle, and ſerue to keep and defend their corne grounds from being ouercouered with ſand and duſt, which the force of the winde, tide, and weather vſually bloweth and caſteth vp.

Of the ſlender and ſtreight forme of this Bulruſh, ſuch yoong ſimpring Damoſels as pranke vp themſelues, and deſire to be ſlender bodied, are termed by *Terence*, to be *Bulruſhlike*. As among vs manie daintie yoong huſwiues that would faine be fine and ſlender, girde themſelues ſtrait, and vſe to licke Salt: fearing (forſooth) leaſt if they ſhould be corpulent or fat, they ſhould be accounted great Roils or championlike Fuſtiluggeſſes. *Cherea* therefore bearing great affection to his Darling, whoſe face was beautiful, whoſe complexion and colour was true and naturall, *In Eunucho. Act. 2. ſcen. 3*

rall, not painted, nor with slibbersauces procured; whose bodie was sound, wholesome, and full of good blood, and being also in the very prime of flourishing age, commendeth hir aboue others, which being nothing so handsome and faire, do deuise to amend nature by Art and Diet.

And as heere with vs there groweth abundance of Rushes, Reedes, Typh, Cats taile, & Water torch: so in the bogs of *Ægypt*, neere the riuer *Nilus*, there groweth a kinde of big Rush, called *Papyrus*, whereof in the old time they made Paper, as they doe now in *Europe* of linnen cloutes, chopped small and steeped in water: which, for that it serueth to the same vse, purpose, and commoditie that the Paper in the olde time did, retaineth still the same name.

This Paper rush is eight or ten cubits high, as the Reede is in *Spaine*, iointed and triangled, and as thicke and big as a man can well gripe in his fist. When they be drie, they are good to make fine smooth walking staues, of a darke browne colour like the vtter rinde of a Chestnut: which aged Gentlemen delight much to haue, for staie of their weake and feeble bodies.

The pith of this Rush yeeldeth foorth a kinde of sweetish and toothsome licour, like as doth the white roote of our Reede.

Of this big Paper Rush they vsed in the old time to make boates, punts, lighters, and

other

other engins of carriage, being pitched fast togither, as not onely *Plinie*, but the holie Prophet of God *Isaiah* also testifieth: who threateneth *the land which is beyond the riuers of Æthiopia* (that is, the borderers vpon Nilus) *because they sent Ambassadours by the Sea in vessels of Reedes or Rushes*, to make league and ioine togither in confederacie with other nations, for the ouerthrow and conquest of the Israelites. *Lib.13.c.11.* Isai.18,1.

But to go on with our purposed Argument: In the Bible, there be taken from these aboue named shutes and Rushes, sundry proper Similitudes and fit Metaphores. As when the holie man *Iob* discourſed with the Nobles and Gentlemen that came for curtesie to visite him, and to bewaile with him, his sore and greeuous calamity, where there were among them, many notable points to and fro canuassed, argued and disputed, of the frailtie and miserie of mans life, of the prouidence and great goodnes of God towards man, of afflictions, troubles, griefes, and vexations, which are common aswell to the good as to the bad; of prosperitie and worldly welfare, which the bad and wicked as well as the good and godly do enioy; one of the companie named *Bildad* the *Shuhite*, brought certaine strong and waightie argumentes, grounded vppon naturall reasons, whereby he went about to prooue that wicked, godlesse, infamous persons, slanderers, Iob.8.

and Hypocrites which diſſemble with God, and thinke to pleaſe him with their counterfait mawmetrie, cannot long continue: and that although for a time they ſeem to floriſh, yet by Gods iuſt iudgement, they quicklie wither away and are brought to nothing, euen as *Ruſhes, Sedge, graſſe or greene herbes being not moiſtened with water.* For the wicked when they are aſſailed with dangers, afflictions and calamities a little afore their death, are greeuouſly troubled in their inward conſciences, for that they are not vpholden with an aſſured truſt and comfort in the mercies of God, whereby they are lamentably tumbled headlong into plain diſtruſt and deſperation.

Not vnlike vnto this, is the Prophecie of *Iſaiah* againſt the Ægyptians, whom he pronounceth ſhoulde be greeuouſly diſtreſſed and brought to extreeme penurie: and that all ſuch trades, wherein their chiefe commodities conſiſted, ſhoulde faile and be taken from them, as namely their traffike, fiſhing, & other handy crafts, which brought vnto them large gaine and profit. *The waters* (ſaith he) *of the Sea ſhall faile, and the riuers ſhall be dried vp and waſted: and the riuers ſhall go far away, and the riuers of defence ſhall be emptied and dried vp: the reedes and the ruſhes ſhall wither, and all the greene graſſe about the riuer banke ſhall periſh.* In which words he foretelleth of a maruelous great barrennes, ſcarcitie, dearth and

Iſai. 19, 5.

ſterilitie

ſterilitie that ſhould light among them, that they ſhoulde haue among them no ſtore of fiſhermen, no traffique nor entercourſe of merchandiſe, nor any reſort of chapmen and buiers.

God likeneth the proſperous ſucceſſe of the godlie, with their vertuous proceeding and going forward in the race of grace and goodnes, ſometimes vnto freſh ſpringing waters, and pleaſant running riuers: ſometimes to greene herbes and flouriſhing flowers: and ſometimes to gallant medowes and delightfull Arbors.

And the Prophet *Iſaiah* promiſeth fruitefulnes and fertilitie to the barren, vnfruitful and drie fields: ſaieng, that they ſhoulde be watred with moſt holeſome & liuely ſpringing waters, & be adorned with ſtore of moſt faire flowers, and beautifull Herbes. Wherby he meaneth, that the drie and hungrie ſoules of the people, ſhoulde be moyſtened with the fruitfull worde of God, and plentifullie bedewed with his holeſome doctrine and heauenly ſpirit. His words be theſe: *The deſert and the wildernes ſhall reioice, and the waſte grounde ſhall be glad, and flouriſh as the Lillie. The drie ground ſhall be as a poole, and the thirſtie (as ſprings of water in the habitation of dragons, where they lay) ſhall be a place for reedes and ruſhes.* Iſai. 35, 1. As if he ſhould haue ſaide: in ſteede of vglie vices and monſtruous enormities, there ſhall appeere vertue and godlines: and there ſhall

be sowed and planted in mens harts, the seedes of Loue and charitie both towardes God and man: there shall be setled in their mindes and consciences an vndoubted hope and assured trust of their saluation. So that they which afore were as barren, yeelding foorth no fruite, shall nowe, being watered and moistened with the liuely fountaine of Gods worde, and inuinciblie strengthened with the strong staffe of firme faith, begin to fructifie, like a well manured field, that yeeldeth foorth aboundant store of ranke corne and gallant Herbes.

The 17. Chapter.

Of Woormewood.

THere be three sorts of Wormwood. The first is called Wormwoode *Romane* or *Ponticum*, which is planted in Gardens, and hath somewhat a pleasaunt smell. The seconde is Sea Wormewoode, growing in Salt water creeks and Sea shores. The third is our common Woormewood, being exceeding bitter in taste, and is a most soueraigne and present remedie against woorms. But being remooued into Gardens, it maruellously altereth both

both in nature, taſte, ſauor, ſmel, yea & in the colour of his leaues alſo. For, of grayiſh aſhe colour, it becommeth greene, yeelding ſmell neither loathſome nor altogither vnpleaſant.

From this moſt bitter herbe, the ſacred writers doe in many places fetch ſundrie Similitudes, which they moſt fitlie applie againſt the wicked.

So when as God by his Prophet *Ieremiah* threateneth and denounceth dolefull, heauy and bitter calamities to the ſtubborne, diſobedient, and wicked people: *Beholde* (ſaith hee) *I will feede this people with Woormewood, and will giue them the water of gall to drinke: and I will ſcatter them among the heathen, whom neither they, nor their fathers haue knowen, and I will ſende a ſworde after them, till I haue conſumed them.* Ierem.9,15

Againe, ſpeaking to the liengand diſſembling Prophets which abuſe the worde of God, and corrupt it with their adle gloſes: *Behold* (ſaith he) *I will feede them with Woormewood, and make them drinke the water of Gall: for from the Prophets of Ieruſalem is wickednes gone foorth into all the land.* Iere.23,15.

The Prophet *Amos* alſo ſharpely inueighing againſt falſe Prophets, that delighted more to flatter the Princes and people, with plauſible and pleaſing tearmes, than to prophecie the ſincere word of truth: and which defiled the right worſhip and ſound religion

of God, with their vaine, phantasticall, superstitious, and peeuish expositions, keeping the heads and rulers in ignorance, & blindefolding them in errors, to whom it cheefely belonged to seeke equitie, and administer iustice, saith that, *they turned iudgement into Woormewood, and left off righteousnes in the earth:* that is, they digresse and turne away from equitie, neither do they faithfully execute the office and dutie of vpright Iudges: which is a most bitter and heauie case to a poore distressed innocent man, desiring in his rightfull cause to bee deliuered from wrong and oppression.

Amos.5,7. and 6,12.

In many places doth *Isaiah* sharpelie reproue and pronounce greeuous woes vnto such Iudges, as call *euill good, and good euill: which put darknes for light, and light for darknes: and which put bitter for sweet, and sweet for sower.*

Isai.5,20.

And in another place he also denounceth seuere sentence against those that take rewardes to oppresse the innocent, and to defeate the right of the widow and fatherlesse; whose cause they ought to defend, and speedilie to see them restored to their lawfull right. Thus therefore doth he thunder against such wicked Lawmakers: *Wo vnto them that decree wicked decrees, and write greeuous things, to keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoile the fatherlesse.*

Isai.10,1. Ezec.22,7. Hose.10,4.

No

No leſſe terribly doth the Lord by his Prophet *Ieremie* reprooue ſuch vnconſcionable Creatures, ſaieng: *There are found among my people, wicked perſons, that lay wait as he that ſetteth ſnares: they haue made a pit to catch men. As a cage is full of birds, ſo are their houſes full of deceit: thereby are they become great and waxen rich: they execute no iudgement, no, not the iudgement of the fatherleſſe, &c.* Generally, whereſoeuer there is any mention in the Scriptures, made of *Wormwood*, it ſignifieth greeuous calamitie and bitter torment of mind. Ierc.5,26.

So, in that lamentable deſtruction of *Ieruſalem*, the Prophet *Ieremiah* in the perſon of his Countrie men and fellow citizens, complaineth, that *He was incompaſſed with gall, filled with bitterneſſe, and made droonken with Woormewood.* Whereby is meant, that the miſerie, griefe, deſolation and anguiſh was ſo great, that nothing coulde be more added therevnto. Lam.3,5. and 15.

Like vnto this is that complaint of *Dauid*, being dangerouſly circumuented, and maliciouſly purſued by his enimies, where hee powreth out his praiers and requeſts vnto God, ſaieng: *O God thou haſt caſt vs out, thou haſt ſcattered vs, thou haſt beene angrie, turne againe vnto vs. Thou haſt made the Land to tremble, and haſt made it to gape: thou haſt ſhewed thy people heauie things: thou haſt made vs to drinke the Wine of compunction and giddines.* As though he ſhould ſay; Thou haſt ſet ſuch ſights be- Pſal.60,1.

fore our eies, whereby we are nothing at all cheered, but rather discomforted & thrown into sorrow and heauines, into griefe, pensiuenes and horror of death, euen as they that haue droonke some deadlie poison, whereby their vitall parts be incurably infected, benummed, and stupefied.

Isaie.51,17. Ierem.23,15. Ezec.25,4. The verie same Metaphor is vsed by the Prophets *Isaiah*, *Ieremiah*, and *Ezechiel*, describing the cup of the Lords wrath, whereof as wel the Kings and Princes, as the subiects & Commons haue droonken; and wherby they were carried into such outrage, madnes, and astonishment, that they were euen brought to their wits end, and knew not what to do, nor which way to turne themselues.

In no better case shall he be, that keepeth companie with whoores and harlots; and suffereth himselfe to be insnared and intrapped with their flatteries, allurements, prouocations and suttleties.

Which thing *Solomon* wel knew, & therfore diligently aduiseth and earnestly warneth a yong man (whose age for want of experience is slipperie and vnskilful) to disacquaint and estrange himselfe from the companie of wicked women, and not to suffer himselfe at any hand to be inchanted with their flattering lures and glosing entisements. *For the lips of an harlot* (saith he) *drop as an honie combe*, that is, hir words be fawning and sweete, and hir mouth and throte, finer and smoother than

Prou.5,3. and 7,5.

oile:

oile: *but the end of hir is bitter as Woormewood, and sharpe as a two edged sword.* For, all that she doth is suttle, fraudulent, and dissembled: and the whole drift of hir cunning shifts is onelie to rob, spoile, and vndoe thee.

Finally, vnder the name of *Gal* and *Woormwood* is generally vnderstood heauie, noisom, hurtfull, bitter, cruell, and lamentable dealings, as beside the aboue rehearsed examples, is signified also in the *Reuelation*. Where it is read, *how that the Angell blowing the Trumpet, there fell a great Starre from heauen, burning like a Torch* (whereby is meant the wrath of God enkindled against the wicked) *and the name of the Starre was called Woormewood; and it fell into the third part of the riuers, and into the fountaines of waters: wherefore the third part of the waters became Woormwood: and many men died of the waters, bicause they were made bitter.* Reu. 8, 10.

Now, as the coniunctions and aspects of Planets, and constellations, doe somtime betoken and portend slaughter, death, decaie, harme, and danger both to men, beasts, corne, graine and fruits: so was this Starre thus falling, harmfull vnto mankinde, signifieng the wrath and vengeance of God, to hang flamingly ouer the heads of all those that be wicked and impenitent.

The

The 18. Chapter.

Of Thistles, Thornes, Bushes, Briers, Brembles and Burres: how in the Scriptures they be commonly applied, and what they signifie.

THystles, Briers, Brembles, and weeds, which grow out of the groūd of themselues, without planting or Husbanding, yeelde in a manner no kinde of commodity for the vse of man, but rather detriment and annoyance both to man by their prickles, and to graine by their ill companie and neighborhood.

Therefore when as God inioined penance, miserie, and toile to *Adam* for his transgression, he saide, *Cursed is the earth for thy sake: in sorrow shalt thou eate of it all the daies of thy life: in the sweate of thy face shalt thou eate thy breade. Thornes and thistles shall it bring foorth to thee, and thou shalt eate the herbe of the field.* Gen. 3, 17.

Likewise the Lord being wroth with the Israelites for their extreeme ingratitude towards him, greeuously threateneth them vnder the name of *a Vineyard*: for that, after such a deale of carefull Husbandrie bestowed

ſtowed on it, *inſteed of ſauerie grapes, it brought foorth wilde grapes. Now therefore* (ſaith he) *I will tell you what I will do to my Vineyarde: I will take away the hedge thereof, and it ſhall be eaten vp: I will breake the wall thereof, and it ſhal be troden downe: and I will lay it waſte: it ſhall not be cut, nor digged, but Briers and Thornes ſhall growe vp in it.* Iſai.5,5.

By which figuratiue ſpeech he ſheweth that he hath beſtowed all the labor and diligence that poſſiblie coulde be, for the behoofe and benefite of the Iſraelites, and for the training and inſtructing of them in the way of godlines with ſound, holeſome, and heauenly doctrine; and that he omitted nothing, which was expedient and needfull for their direction. But all in vaine: for all trauell, labor, induſtry and diligence employed about them, was loſt and to no purpoſe. Hoſ.10,1. and 8.

Wherefore he vpbraied them with wilfull contempt of their owne aduancement, and for the careleſſe regarde which they had of their owne ſaluation. And now he therefore heere proteſteth that he maketh none other account of them, than of perſons deſperate and forlorne: and that for their ſtubborne refuſall of mercie and grace offered vnto them, they ſhoulde runne headlong into all ſhame and wickednes, into vile luſtes and filthie affections, into diſſolute life and lewde maners: inſomuch that their minds being thus wofully peſtered and poſſeſſed with Rom.1, 24.

beaſtly

beastly vices, and no whit garnished with vertues and goodnes, shoulde lie like a rugged, vntilled and vnmanured fielde, which bringeth foorth nothing but weedes and hurtfull herbes.

Againe, in another place he threatneth to plague them with barrennes, dearth, scarcitie, want of Corne and yeerely increase of fruits; insomuch that the land should remain as vnder a curse, bringing forth nothing but Briers and Thornes. So that in what place soeuer there were a *thousande Vines, woorth a thousand peeces of siluer, they should be turned into Briers and Thornes*; and all the grounde in the lande should not be able to beare sufficient corne and competent foode, to releeue the hungrie necessitie of the sterueling Inhabitants.

Isai.7,23. 24,25.

Isaie.32,13.

And afterwards in the 34. Chapter he denounceth far more dreadfull and horrible plagues against the *Idumeans*, that is to say, the enimies of God and his Church: *The riuers thereof shall be turned into Pitch, and the ground thereof into Brimstone, and the lande thereof shall be burning Pitch, which shall not be quenched night nor day: the smoke thereof shall go vp euermore: it shall be desolate from generation to generation: none shall passe through it for euer: But the Pellicane and the Hedgehog shall possesse it, and the great Owle and the Rauen shall dwell in it*; being Fowles and creatures that loue not the companie or sight of man. *The Nobles*

Isai.34,9.

thereof

thereof shall call to the kingdome, and there shall be none, and all the Princes thereof shall be as nothing: that is, there shall be no forme of a common wealth, no state, no order, no policie, no honor nor dignitie of a Prince: no maiesty of a kingdome, no gouernment, no Counsellers, no Peeres; but a disordered confusion and minglemangle of the nobility and communaltie togither, and a meere ouerthrowe of all law and equitie.

Moreouer to aggrauate this their miserable plight and wofull condition, the palaces of their kings and princes shall be throwne downe and made euen with the ground, and all their sumptuous buildings and gorgeous houses vtterly ruinated, and being abandoned of any inhabitant, shall be nothing else than caues and dennes for wilde beasts and rauenous birdes.

For thus doth the Prophet both in this and also in other places, heape vp the miserable desolation of the Countrie: *There shall growe in the palaces thereof thornes and nettles, and thistles in the strong Holds thereof,* as commonly we see in ruinous palaces, and castels thrown downe and despoiled by the rage of warre. *And it shall be an habitation for Dragons, and a court for Ostriches: there shall walke wicked spirits and Goblins, the Satyres and Shrichowles: there shall the Hag lodge, and there shall the Owle make her nest, and lay, and hatch: there also shall the Vultures and Kites be gathered togither, euerie one*

with

with his Make. By this beadroll and rehearsall he setteth downe before the eies an horrible kinde of desolation, and a dreadfull purtraicture of extreme waste: the very sight or hearing whereof driueth a shiuering horror into any mans minde, and pearceth it deepely with a quaking and trembling dread, to consider how that in a late most flourishing Realme and renowmed Countrie, there should be such an alteration, and such a state of al things turned vpside downe: that there should be no more resort of Merchants and Traffikers, no concourse of people, no bartering, no marting, no buieng and selling, no chopping and changing, but onely a sight of vglie monsters, prodigious creatures, and rauenous wilde beasts, the very sight whereof would affright the stoutest man that liueth.

Into these deformed monsters and vglie creatures, do Diuels and wicked Spirits manie times transforme themselues: and assuming their shapes doe with many delusions and apparitions terrifie and affright fearfull and weake people, specially those, that are not sufficiently strengthened, furnished, and armed with the knowledge of God, and the power of his word.

Such monsterous obiects and strange apparitions, do such persons in their imagination and conceit thinke themselues to see, which be Melancholike, Frentike, Lunatike,

Doting,

doting, Droonken, Agewy, or those that are inwardly tormented in their conscience with remorse of their horrible sinnes and bloodie offences. For, such persons haue their minds greeuously disquieted, with sundrie absurde visions, and fantasticall apparitions, by reason of the distemperance of their braine, and stuffing of their spirit animall with abundance of grosse humors and thicke vapors: whereby (the head being out of course) reason, iudgement, and memorie is likewise out of frame, and pestered with sundrie idle and vaine imaginations of such things as they meete withall, or thinke vpon.

The 19. Chapter.

Of the Fig tree, and of the Fig.

THe Fig tree beareth two sorts of fruit: the one, which groweth till it be ful ripe, and then being taken from the tree, is dried and put into Frailes: the other, bee the primitiue and greene Figs, which either arriue not at all to ripenes; or at least way bee very late ripe. For when as other trees doe burgen and bloome, the Fig tree shewing foorth no blossoms or flowers at all, bringeth foorth the greene Fig.

From this tree and his fruit, be taken in the

the Scriptures manie, and the same right proper Similitudes and excellent examples.

When Christ foretolde to the *Iewes* the greeuous calamities, and lamentable destruction of *Ierusalem*, he stirred vp them, and vs all to watchfulnes, and heedful vigilancie by many examples, least that day of the Lorde shall come vpon them vnawares: and the Similitude which he vseth, is of the Fig tree when it bloometh. For as *when the boughes of this Tree be tender, and that it beginneth to bring foorth leaues, it is a certaine token that Sommer is neere.* So, treasons, pestilence, wars, famine, earthquakes, &c. are the prefaces or prologs to sorrowes, and shew that the day of Iudgement is neere, euen at the doores.

Mat.24,32.
Mat.13,28.

Figs are soueraigne good to ripe an Apostumation, to asswage and lenifie an hard sore, as the noble Prophet *Isaiah* doth witnes, and in his heauenly Propheſies hath accordingly set down. For we read that he caused to be made a plaister of drie Figs, and laid it on the boyle or impostume of *Hezechiah*, whereby he was recouered to health and had his life lengthened fifteene yeeres.

2.Kin.20,7.
Isaie.38,21.

The Prophet *Nahum* aduouching all humane helps to be vaine, weake and helpless, and all Fortresses, Holdes, Castels, Towers, Skonses, Munitions, Rampiers, & Bulwarks to be vnable to stande against God, compareth them to ripe Figs, which if they be neuer so little shaken, fal downe. Thus therfore

Nahu.3,12.

doth

doth he insult vpon the Assyrians, *All thy strong cities shall be like Fig trees, with their first ripe Figs, for if they be shaken, they fall into the mouth of the eater.* Whereby he meaneth, that all their strength, power & force shal be confounded and brought to nothing, by the mightie hand of God.

The Lord also by his Prophet *Hosea*, taking from this, and such other most sweete and pleasant fruits, an apt Similitude, doth expostulate and reason with the Israelites, bicause they had forsaken so gratious and louing a God, and betaken themselues to grosse, horrible and palpable Idolatrie. For thus doth he set out and expresse his great fauour and loue towards them: *I found Israel like Grapes in the wildernes, and as the first ripe in the Fig tree.* Of which words the meaning is: that he was no otherwise affected toward *Israel*, nor delighted any lesse in them, than a wearie and thirstie wayfaring man, reioiceth when he findeth a sauorie, and moist Grape in some waste wildernes and barren place vnlooked for: or some ripe Fig to coole his thirst, aud refresh his wearied spirits. Hos. 9, 10.

This so great loue of God towards them notwithstanding, whereby he shewed himselfe to be delighted no lesse in them, than is a wearie and thirstie traueller with some delectable fruit, they did not mutually requite with loue againe, but ran a gadding to *Baal-Peor*: that is to say, the Idol of *Priapus*, and

there defiled themselues with most shamefull Idolatrie and heathenish worship.

Infinite bee the Similitudes that are ech where in the Prophets, taken aswel from this Fig tree, as also from his leaues, and from his fruite: whereby they somtimes signifie plentie, foyson, abundance of things, and prosperous successe of the godlie in their affaires and dealings: somtimes againe, they therby meane barrennes, dearth, scarcitie, and destruction of the wicked.

Mat.21,19. Mar.11,13. Thus did Christ curse the Fig tree, that had nothing on it but leaues: whereby he noted his mislike of all outward shew and hypocriticall ostentation of Religion, being not accompanied with good works which are the fruits of a sound faith.

The Prophet *Micah* vsing a Metaphor taken from rough, and vnmanured grounde, and from Trees whose fruites are gathered, (as in the ende of Autumne it commeth to passe) bewaileth the state of the world in his daies, and complaineth that he liued in such an age, wherin all good and godly men were vanished and gone. Micah.7,1. *Wo is me, for that I am as one that goeth a gleaning in Harvest, and as one that gathereth after the Grapes of the Vintage: there is no cluster to eate: my soule desired the first ripe figs. The good man is perished out of the earth, and there is none righteous among men.* Whereby he meaneth, that iustice is banished, godlines exiled, religion contemned, true worship of

God

God troden vnder foote and vtterly suppressed: that wickednes flowed, iniquitie abounded, and all thinges generally were full of blood, oppression and crueltie.

Many other such like textes be there in sundry bookes of the holie Scriptures, which might heere be alledged for further proofe and confirmation of this matter, but I think it not conuenient to trouble and pester the Reader with the recitall of all, sith these fewe afore alledged may suffice.

Isai 34,4.
Ierem.5,7.
Ioel.1,12.
Iere.8,13.
Amos.4,9.

The 20. Chapter.

Of the Palme or Date *tree, and the fruite thereof: and what in the Scriptures is ment thereby.*

THe Palme or Date tree hath a great tall and streight Truncke or stem, and many long streight and narrowe leaues or twigges like Reeds or Gladen. The fruit is pleasant in tast, and is also right medicinable, and restoratiue. For it cherisheth and comforteth the radicall humor, and conueniently nourisheth those bodies that bee drie and exhausted.

The nature of this tree is to resist and striue against any burden or waight laide

vpon it: wherefore it was woont to be vsed as an ensigne of victorie to such as were valiant conquerours, and puissant warriours, for their inuincible courage and vndaunted animositie.

So, the true Seruants & Martyrs of Christ, which constantly perseuered to the ende, in their Christian profession, maugre the malice, spight, crueltie & persecution of bloodie Tyrants, are read to *be araide in long white*
Reue.7.9. *Robes, and to carrie Palmes in their hands, in token of puritie and victorie.*

Likewise they that loue righteousnes, and embrace equitie, boldly opposing themselues against the enimies of God, are resembled vnto the Palme, and other faire and
Psal.92.12. goodly trees. For so doth *Dauid*, saieng: *The righteous shall flourish like a Palme tree, and shall grow like a Cedar in Lebanon.*

For whereas the wicked shall wither away like grasse, the iust & godlie shal prosper and continue stil like a Palme, and bring foorth profitable and pleasant fruit. And shall triumph as the Cedar, which being an high, soote, and odoriferous tree, free from al rottennes, and that will neuer putrifie and corrupt, yeeldeth also withal a most gallant and delectable shadow.

And this is it, that the holy man *Iob* ment, where, vpon confidence of his vpright conscience, and true dealing, hee boldly pro-
Iob.29.18. nounceth of himselfe, saieng: *I shall die in my*

nest,

nest, and I shall multiplie my daies as the Palme: Whereby his meaning was, that hee assured himselfe of long life and flourishing daies, with much ioy and tranquillitie.

In that excellent Song of *Solomon*, the haires and locks of the Bridegroome are resembled *to the bushie top of the Palm tree:* which Similitude and resemblance is taken from the yoong tender bundles of twigs and leaues that grow out of the top of this tree: or from the cluster or huske wherein the fruit is lapped, which is called *Phenicobalanus*, hauing a blacke, browne, or aburne colour. So that thereby is meant, that his haire was glittering, shining, fast and not shedding, as are the leaues of the Palme tree which neuer fall. Cant. 5, 11.

But when God seeth the people to run headlong into perdition, to continue in wilfull obstinacie and blindnes, and not willing any way to harken vnto good counsell and sounde aduertisements; neither by any punishments, plagues or afflictions to be reclaimed and conuerted from their errors, but that still they will wallow in the mire of their owne wicked imaginations, not acknowledging the same plagues to proceed, and to be sent from God, but referring and ascribing the same to blinde fortune, and ordinarie course of nature; then doth he seuerely thunder out other greater, and bitter punishments against them: insomuch that beside

the Palmer woorme, Grassehopper, Canker-woorme and Caterpiller which consume and deuoure Corne, graine and fruit; he threateneth by his Prophet *Ioel*, that all their Vineyards should be wasted, and all their goodlie fruitful Trees should be supplanted and rooted vp, whereby there should follow extreme penurie of victuals and foode; and that nothing should be left to alay the extremitie of hunger.

For these be the words, which he there vseth in describing this dreadfull dearth, and woonderfull scarcitie, the rather thereby to stir vp their drowsie heads and careles minds, seing such a grieuous calamitie hanging ouer them. *Awake ye Droonkards, weepe and howle all ye bibbers of Wine, because of the new Wine: for it shall be pulled from your mouthes. For a nation is come vpon my land, mightie and without number: his teeth are as the teeth of a Lion, and he hath the iawes of a great Lion. He hath destroied my Vine, and pilled off the barke of my Fig tree,* (for Trees die, when the barke or rinde is plucked off from them) *The Vine is dried vp, and the Fig tree is deceased, the Pomegranate tree, and the Palme tree, and the Apple tree, euen all the trees of the field are withered.*

Ioel. 1, 5.

The 21. Chapter.

Of Hebenus, *and certaine other pretious Simples and ſtrange Drugs, mentioned in the Scriptures of God.*

WHAT a noble Mart towne *Tyrus* in the old time was, being the paragon and flower of al *Aſia*, and what renowmed traffike was there kept by Merchants of al countries with their wares and commodities; beſide other famous Hiſtoriographers, the holie Prophet *Ezechiel* amply teſtifieth.

Who particularly reckoneth vp the ſeuerall ſorts of ſundrie merchandizes, brought thither by Merchants of diuers Realmes, Countries and Prouinces; for that the ſituation thereof was ſo commodious, and the reſort thither ſo incredible, before it was conquered and deſtroied by *Alexander* the King of Macedonie, which conqueſt and deſtruction the Prophet in his 27. chapter foreſheweth. Wherein among many other wares and merchandries, he mentioneth Iuorie, Roſen, Myrrhe, Caſſia, Balme, Corall, Pearle, Spices, Gems and Pretious ſtones. Ezec. 27.

Heben. *Hebenus* is of colour very blacke, and withall so massie and ponderous, that although it be sliced & parted into very thinne plates or peeces, and put into water, yet sinketh it downe to the bottome.

Of this there be two sorts, the one, which commeth out of *India*, the other out of *Æthiopia*: and of this latter sort I haue seene a crooked Pipe or Cornet made, that hath beene aboue two foote long, as blacke and as smooth as Iet, and as hard as a stone: and which in the handling, could not be well discerned whether it might be termed Wood, Stone or hard Horne.

Of the kinde of this *Hebenus*, is another strange and forraine Wood, commonly called *Guiacum*: the powder wherof being filed of, and boiled in water till three parts be consumed, is most soueraigne to cure the Pocks, and the lothsome infection, gotten by lewd, filthie and lecherous life.

I haue vsed the powder heerof being steeped and put into the water of Fenell, as an excellent remedie and approoued medicine to cure the dimnesse of sight, and the web in the eie.

To cause one to sweate, my order is to giue the decoction heereof with Fumitorie, Marigold leaues, Balme and Figs: the which also I haue prooued to be excellent good, to driue out the Measles and small Pockes in yoong children.

Iuorie

Iuorie is of an aſtringent nature: and therefore Combes made thereof do both comfort the head, and keepe the haire from falling and ſhedding. Iuorie.

And bicauſe it is of an exceeding and ſurpaſſing whitenes, ſpecially when the teeth are firſt taken out of the Elephants iawes, therefore doth the Bryde in dignifieng and ſetting out the beautie of hir Spouſe his bodie, attribute and aſcribe vnto him *a bellie like white Iuorie, couered with Saphyres.* And the necke of the Bride is reſembled to an Iuorie Tower, bicauſe it is firme, ſtrong, ſtedfaſt, vpright, and not ſtowping. Cant. 5, 14.

Ieremiah compareth the Nazarites (who were conſecrated to God) vnto Iuorie, which when it is very olde and long kept, waxeth ruddie. For thus doth he bemone and bewaile them, being ſo deformed and disfigured, that they could not be knowne for the ſame they were afore: *Hir Nazarites were purer than the ſnow, and whiter than the mylke: they were more ruddie in bodie than the olde Iuorie: they were fairer than the poliſhed Saphyre: But now is their viſage blacker than a cole.* By which words it is eaſie to gheſſe, into what miſerie they were throwen, and what calamitie they ſuſtained. Lam. 4, 7.

Myrrhe is a ſweete gum, diſtilling and ſweating out of a tree like Terebinthine, whoſe vertue and propertie is to preſerue the bodie from rotting and putrifaction. Myrrhe.

Staſt

Stact. *Stact* is a rosennie liquor, the flower of the Myrrhe or the fatnes that first destilleth out of it, the which is commonly called *Styrax liquida*, and of Physitions *Styrax calamita*.

Frankincense. *Frankincense* is a kinde of soote perfume, & is of great vertue to nourish and engender flesh in the bodies of men or women.

Ammoniake. Gum *Ammoniack* destilling from a tree on the sande, (wherevpon it is tearmed by some *Gutta*) is a kinde of sweete smelling gumme, brought out of *Aphrica*, which hath great vertue to mollifie, warme and draw; it looseth the belly, helpeth the splene, and bringeth foorth the dead child.

Beniamen being a congealed iuyce and odoriferous gum, sendeth most delicately, and is of excellent effect to smell vnto in the time of the Plague or other like contagious infection: likeas is also Ziuet, Ambregrice, Musk, Cassia and Cloues, which doe comfort the hart, and souereignlie recouer and strengthen the spirits of those that through faintnes of nature, fall into extasies, traunces, and cardiacke passions.

Aloe, or Sea Aigreene. *Aloe* is a iuyce or congealed liquor of a certaine plant of the same name, which is of a perfect greene colour. The slips thereof being brought to vs out of Spaine, be commonly hanged vp in houses, and will continue two yeeres in their naturall beautie and gallant greenenes, without being watered. The iuyce heereof is excellent good to withstand

ſtand putrefaction, to clenſe and mundifie al corruption, to kill the woormes in the belly, to cleere the ſight, and to preſerue the body from all infection of dangerous and contagious diſeaſes.

The ſweete and pretious wood alſo, commonly called *Lignum Aloes*, and of ſome *Agalochum*, is in nature, qualitie and forme not vnlike to the ſweete Thorne Aſpalatus, was both wel knowen and much vſed among the old Hebrewes, for the great vertue which it hath to make one to haue a ſweete breath; like as doth *Lignum Rhodium*. Lignum Aloes. Agalochum.

All theſe afore recited, togither alſo with the moſt noble and renowned Balme, are vſed in the Scriptures of God, to ſignifie the high honor and excellencie of vertue, and the moſt ſweete and comfortable perfumes of heauenly loue and doctrine, wherewith the mind of man is moſt gratiouſly inſpired and diuinely indued.

So *Dauid* in his Pſalmes, vnder the name of *Solomon*, ſetteth out the noble honor, maieſtie and magnificence of Chriſt where as he ſaith, that *his garments ſmelled of Myrrhe, Aloe and Caſſia, out of the Iuorie palaces*. Meaning, that there ſhoulde proceede and iſſue from him a moſt ſweete, pleaſant, delectable, fragrant, and odoriferous ſmell, wherewith all people farre and neere ſhould be recreated and refreſhed. Pſal. 45, 8.

A much like phraſe is that which we read in

in the Canticles of *Solomon*, where the Spouse moſt affectionately delighting in the confe-
Cant. 5, 13. rence of hir Welbeloued, vttereth theſe and many the like termes, *His lips do drop the pure and principall Myrrhe*. Signifieng thereby, that his words and ſpeeches were fraught full of grace and truth, preſeruing the godly from euill, and ſtriking the godleſſe to the hart, with bitternes for their impenitencie: the Metaphor being taken from Myrrhe, the which although it be moſt ſoote and fragrant, yet is it (withall) moſt tart and bitter.

The 22. Chapter.

Of the Terebinth, *out of which runneth a Gumme called Turpentine.*

THe Terebinth or Turpentine tree groweth in *Syria* and *Paleſtina*, and is a goodlie pleaſant tree to beholde. It hath leaues almoſt like the Baie, and flowers not much vnlike to the Oliue tree, of a reddiſh colour. His berries be in the beginning greene, but afterwards red, and when they be ripe, blacke, yeelding a pleaſant ſauour.

Out of this tree there runneth in the Sommer time a moſt gallant Gumme and ſoueraigne Roſen, called Turpentine, marueilous ſoote and pleaſant in ſmell, and ſo cleere, that a man may ſee through, vnto the bot-

bottome of the Pot wherein it is kept.

It is with effect vsed in emplaisters to cure and heale woundes, and to asswage the anguish and paine of sores and greefes. Inwardly it clenseth the breast, lungs, and kidneyes; it ripeth phlegmes, expelleth grosse humors, openeth the obstructiõs of the liuer & milt; it notably prouoketh vrine, driueth out the grauell, and mundifieth the passages for the better, freer, and easier conueiance out of the same.

From this tree and many others there are taken many most notable comparisons and proper Similitudes. As first, the Prophet *Isaiah*, who after their great miserie and distresse, recomforteth the Israelites, and putteth them (so many as were left) in assured hope of prosperous estate. *That which is left in the midst of the lande shall be multiplied, and there shall be in it yet a tenth: and it shall returne, and shall be as the Terebinth tree, and as the Oke which haue a substance in them when they cast their leaues: Euen so the holie seede shall be the stay and substance thereof.* Isai. 6, 13.

Whereby he meaneth, that it shoulde so happen to them as it doth to trees, which in the nipping Winter, being ffost bitten and without leaues, or blasted with lightening and perilously wind shaken, seeme as though they were vtterly dead, and in outward shew, appeere to bee as it were without any liuely sap or vitall iuyce: whereas (notwithstanding)

ding) there is left in them ſome portion of ſtrength and naturall moiſtnes, that reuiueth them againe the next Spring, and maketh them eftſoones gallantly to bloome and flouriſh.

He therefore denounceth vnto the Iſraelites a lamentable ſpoile, and pittifull maſſacre, ſo that ſcarcely the tenth perſon ſhall eſcape: yet not ſo, as that a generall and vniuerſall deſolation ſhould come vppon them, to make ful hauocke and ſweepſtake among them: but that ſome remnants ſhoulde bee left, which ſeemed as perſons appointed to the ſlaughter, and to be as dead men, without all hope of recouerie. Theſe (ſaith hee) ſhall be made aliue againe, and by the ſeede of the word of God reſtored vnto their former eſtate and dignitie; like as the Linden and Terebinth, and other braue and beautifull trees; which, in the cold winter ſeeming to be withered and dead, doe in the Springe bud againe, and afreſh ſpread their boughes and leaues moſt gallantly.

But Chriſt being the *Wiſedome* of God his Father, reſembleth himſelfe vnto the Terebinth, & many other faire and goodly trees, ſhewing by the way, how deſirous euery one of vs ought to be to embrace his doctrine, and to learne his precepts. And thus doth Wiſedome in the commendation of hir ſelfe, ſet foorth hir vertues and properties, therby to draw vnto hir all thoſe that haue any care

of

of their ſoules health and ſaluation. *I am come* Eccle.24,5.
out of the mouth of the moſt high, firſt borne before
all creatures. I cauſed the light that faileth not, to Verſ.15.
ariſe in the Heauen: I am ſet vp on high like a Ce-
dar in Libanus, and as a Cypreſſe tree vppon mount
Sion. I am exalted as a Palme tree in Cades, and
as a Roſe plant in Iericho: as a faire Olyue tree in a
pleaſant fielde: and am aduanced as a Plane tree
by the water. I haue giuen a ſmell in the ſtreets as
Cinnamome and Balme: I haue giuen a ſweete o-
dour as it were Mhyrre of the beſt, as Storax, Gal-
banum, Onyx and ſweete perfume of Incenſe. As
the Terebinth haue I ſtretched out my branches:
and my branches are the branches of honour and
grace.

In theſe and others of the like ſort, is Chriſt, the Wiſedome of God the Father, moſt highly commended, and honourably ſet foorth, to the ende that all men ſhoulde with readier minds and willinger harts flee vnto him for refuge; and from him, as from a moſt aboundant and plentifull Fountaine, draw out the pure water of life; and not to ſeeke broken Ceſterns and vile pits that can hold no water, as the Lord by his Prophet Iere.2,13.
Ieremiah witneſſeth.

Touching the nature and properties of the Cedar and Cypreſſe tree it were ſuperfluous heere to ſpeake much, ſithence the vertues, qualities and effects of them be copiouſly ſet out and largely deſcribed by *Dioſcorides*, *Plinie*, and many others. Let this onely

for

for this place ſuffice, that in the Scriptures of God there be many Similitudes taken from the roots, ſtems, boughes, leaues, flowers, and ſeede: from their ſhape, forme, proportion, ſtature, beautie, odour, ſmel, fragrancy, durablenes and eternitie: from the pleaſant ſhadow that they yeeld and affoorde to the wearied traueller: from their moſt delectable fruites, which for the vſe of man they beare and bring foorth. By the which is ſignified (for the moſt part) the excellency and prerogatiue of vertue, the honorable dignity and bleſſed eſtate of the godly, the blameleſſe integritie of the inward minde, and the honeſt manners of thoſe that ſeeke ech way to benefite and do good to all, and to hurt, damnifie, preiudice, or hinder none.

Sometime they ſignifie the ſtately inſolencie, arrogant pride, and hautie ſwelling of wicked perſons. For trees that bee of great height, doe many times oppreſſe and hinder the growth and encreaſe of low ſhrubs, growing vnder them, euen as we ſee, the great, rich and mightie men of the world do keepe vnder awe, and ſubiection the poore and needie.

Againe, as Tempeſts when they ariſe, and lightening (when it pleaſeth God to ſend either the one or the other) quicklie and with a tryce hurleth downe and ouerturneth mountains and the higheſt trees, according Pſal.29,5. to that ſaieng of the Pſalmiſt: *The voice of the Lord*

Lord breaketh the Cedar trees, &c: euen ſo doth he bring downe with a breakenecke fall the proude, hauty, arrogant, and inſolent, which ſet themſelues againſt God, and ſeeke the ſpoyle of thoſe that be quiet and godly.

To the ſame effect alſo is that ſaieng of the Prophet *Iſaiah: The day of the Lord of hoſtes, is vpon all the proude and hautie, and vpon all that is exalted, and he ſhall be brought low. And vpon all high and ſtout Cedar trees of Libanus, that are high and exalted, and vpon all the Okes of Baſan.* Iſai.2,12. Whereby he declareth that God is able eaſily to bring downe and ouerthrowe all Fortreſſes, Bulwarkes, and Caſtles, be they neuer ſo ſtrong: and all the wealth, riches, and power of the ſtately and loftie minded: and that nothing is any way able to withſtande his force and might when it pleaſeth him to ſtrike.

To the ſame purpoſe and effect doth *Zacharie* likewiſe aduiſe the people, not raſhly and vainly to put their truſt in any walled townes or helpe of man, bicauſe no ſtrength (ſeeme it neuer ſo impregnable and inuincible) can protect or deliuer out of the hand of the Lord. Theſe wofull words therefore vſeth he vnto *Iſrael*, denouncing vnto them (as an Herault at Armes ſent from God, to ſommon them) grieuous deſtruction and lamentable deſolation. *Open* (ſaith he) *thy doores, O Lebanon, and the fire ſhall deuoure thy Cedars: Howle ye Fir trees* (by the which, he meaneth Zach.11, 1.

the inferiour Magistrates) *bicause the Cedar is fallen*, that is, bicause thy chiefe Rulers and soueraigne Gouernors be destroied. *Howle O ye Okes of Basan*: that is, yee stiffe-necked, froward and intractable persons, *bicause the mightie defenced forest is cut downe.*

The like dismall day doth he there likewise threaten to the Shepheards, which being puffed vp with pride in themselues, little cared for the welfare of the poore flock, but raigned as Lords ouer them, practising rigor, tyrannie, crueltie, and austeritie as Lions vpon them. Which miserable abuse *Ezechiel* in his time doth also greatly bewaile.

Ezec. 34, 3.

The 23. Chapter.

Of Heath, Tamariske, Ling, and Broome.

HEath or Tamariske is a little small Tree or Plant of lowe growth (as *Virgil* well noted) bearing a rugged or rough leafe, not much vnlike to Sauine, and a flower of a browne purple color, & withall somwhat mossie or woollie: Bees delight very much therein. The grounde where it commonly groweth is drie, hungrie, barren, waste,

Eclog. 4.

waſte, and vnfruitfull.

From theſe doe the Prophets in manie places alledge ſundrie Similitudes, whenſoeuer they denounce and notifie vnto men, what beauie haps, afflictions and calamities ſhall befall them. As namely *Ieremiah*: *Curſed be the man that truſteth in man, and maketh fleſh his arme, and withdraweth his hart from the Lord.* Iere.17,5. In which words he pronounceth that man accurſed whoſoeuer he be, that repoſeth his confidence and truſt in any bodily, earthly and fraile thing whatſoeuer it be: or that in his diſtreſſe and danger ſeeketh helpe and ſuccour at the hands of any, ſauing of God alone. *For he that ſo doth, ſhall be like the Heath*, which receiueth no benefite by the temperate and milde diſpoſition of the aire, but cumberouſly occupieth the ſoile, and for a ſmall time continueth, growing no where elſe, but in barren, hungrie, drie, ſalt, parched, rugged and vnfertile grounds.

But *bleſſed and happie is the man that putteth his truſt in the Lord: for he ſhall be like a tree that is planted by the water ſide; which being continually watered, ſpreadeth out hir rootes and boughes, and ſhal not feele when the heate commeth, but hir leafe ſhall be ſtill greene, and ſhall not care for the yeere of drought, neither ſhall ceaſe from yeelding fruit.* Pſal.1,3.

Againe, where God threateneth ruine, deſtruction, ſpoile and deſolation to hang ouer the heads of the *Moabites*, who (lineally deſcending from the Iewes, namely from

Lot the brother of *Abraham*) were ſtill (notwithſtanding) their profeſſed enimies; hee
Iere.48.6. biddeth them to *Flee and ſaue their liues, and to be like the Heath in the wildernes.* Whereby he aduiſeth them, with ſpeede to withdrawe themſelues out of their Holds, and by haſtie flight to prouide for the ſafetie of their liues: bicauſe their Cities ſhoulde ſhortly bee deſtroied, ranſacked and deſolated, and their people and citizens ſpoiled, and depriued of all honor, dignitie and eſtimation; ſo that they ſhould no more be accounted of or regarded, than the baſe *Ling* and baggage *Heath* in the wildernes.

The 24. Chapter.

Of Roſen *in generall.*

ROſen is all that Oylie fatneſſe and gummie ſubſtance, which with the heate of the Sun runneth out of the Pyne tree, Pitch tree, Firre, Larch, Lentiske, and Terebinth. With vs alſo heere in theſe Countries there iſſueth and ſweateth out of the Cherie tree and Damſon tree, a roſen or gum of the colour of honie, which is verie good againſt the grauel and ſtone. The white

Popler

Popler alſo yeeldeth a certaine gummy iuice or liquor like Ambre, out at the clifts of the rinde. But of all others, the Terebinth roſen (which wee call Turpentine) is the chiefeſt: next wherevnto is the roſen of the Lentiske, which we tearme Maſticke. After it in goodnes is the Pine; the Firre, and the Pitch Roſen next. The worſt and laſt be thoſe that run out of the wild Pine, and out of the roote of Scammonie, which are tearmed *Stroblina* and *Colophonia*.

And there be of Roſen (as there is likewiſe of pitch) two differences or ſorts; the one liquide and currant; the other drie and cleere. The vertue & effect both of the one & of the other, is to aſſwage paine, to lenifie greefes, to binde and cloſe vp woundes, ſpecially the Turpentine that runneth out of the Terebinth; whoſe operations and effects the prophet *Ieremiah* metaphorically applieth to the inwarde woundes of the minde, which with the ſoueraigne emplaiſter and liniment of the word of God be recured and healed.

Thus therefore doth he expoſtulate with the Iſraelites: *Is there no Roſen* (or Balme) *in Gilead? Is there no Phyſition there? Why then is not the health of the daughter of my people recouered?* As though he ſhoulde ſaie: There is a ſoueraigne ſalue to be had, and a preſent remedie is readily prepared, able to heale the wounded minde, and bruſed conſcience: but the daughter of my people careleſſe of hir Ierem. 8.

recouerie, and forgetfull of hir ſaluation and health, refuſeth to apply the ſame remedies vnto hir filthy, ſtinking & mattery wounds: ſhe paſſeth not a whit for the wholſome Cataplaſmes and ſuppling ſalues of the worde of God: ſhe diſcouereth not hir botches, boiles and impoſtumes to the expert and skilfull Phyſition, to wit, God: ſhe craueth no aduiſe nor helpe at his hands: who is able and willing, out of his infinite ſtore to affoord preſent remedies for the healing of all afflicted and diſeaſed conſciences, and to miniſter vnto the ſame the Wine and Oyle of his conſolation and mercy; as appeereth in the parable which Chriſt himſelfe vſed of the Samaritane (by whom he himſelfe was
Luk.10,30. figured) and of the wayfairing man, that fell among theeues and was wounded.

Whereby is ment the ſtate of mankinde, through Sathans malice, deſpoiled of his robes of innocencie and integritie, and left full fraught and miſerably peſtered with all ſinne and wickednes, like (euen) to ſterue and be throwne headlong into the gulph of deſperation.

But God when for our ſinnes he woundeth vs, that is, when he ſendeth vnto vs famine, dearth, penurie, ſcarcitie, calamitie, wars, troubles, ſicknes, and ſuch like, his will and pleaſure is, that for redreſſe thereof we ſhoulde come to him, and of him alone craue our deliuerance.

Touching

Touching which point, we reade a moſt comfortable and ſweete diſcourſe in the Prophet *Ieremiah*, wherein the Lord our God complaineth him ſelfe of our to too wilfull diſobedience; and vttereth ſpeeches of great greefe, for that mankinde ſeeketh aide and helpe elſe where than at him, and that they polluting & defiling themſelues with groſſe idolatrie, ſuperſtition, vaine worſhip and ridiculous tromperies, do moſt vnkindly forſake ſo liberall and ſo bountifull a Lorde, to ſerue in miſerable thraldome and ſlauerie, a cruell, craftie and bloody Tyrant.

Not without cauſe therefore doth he thus reaſon the matter with his people: *Am I become as a wildernes vnto Iſraell, or a lande that hath no light? Wherefore then ſaith my people, we are Lords, we will come no more vnto thee?* Iere. 2, 31.

Which Similitude is taken from a barren ſoile, and fruitleſſe ground that beareth no corne, graine nor fruite for mans vſe and ſuſtentation. Whereas on the other ſide, the Lorde God, the Creator and maker of all things, is moſt farre from all ſuch ſterilitie: yea with him is all plentie and aboundance that can poſſibly be conceiued, readie at all times to be had and enioyed, if we coulde thankefully receiue them, and hartily ſue for them. So that all they be vtterly and ech way inexcuſable, that ſhrinke and ſtart from ſuch a bountiful Lord, ſith there can no lawfull or reaſonable cauſe of ſuch peeuiſh re-

uolt be by any colour alledged, why they ſhould ſo do. And therfore (as it were) greatly mooued with the trecherous indignitie of ſuch a foul diſparagement, he laieth open the hainouſnes of their crime, by another example, ſaieng: *Can a maide forget hir ornaments, or a Bride hir attyre? Yet my people haue forgotten me, daies without number.*

But in theſe heauenly offers of ſoueraigne remedies, and cordiall medicines to afflicted mindes, the Lord (with all) inſulteth & ſharply taunteth the people of Ægypt, bicauſe they applied and laid to their woundes ſuch medicines and emplaiſters, as were no maner of way, auaileable or profitable, but rather encreaſed, than mitigated their greefe and maladie. And therefore he ſheweth them, where and whence they ſhoulde ſeeke for helpe, and to whom to ſue for their recure:

Iere.46,11. *Go vp* (ſaith he) *vnto Gilead, and take Roſen* (or Balme) *O Virgin, the daughter of Ægypt: but in vaine ſhalt thou go to Surgerie, for thou ſhalt haue no health.*

Gilead, a Sanctuarie or place of refuge. Num.35. Deut.19. Ioſh.20.

Now, Gilead was one of the ſixe franchiſed Townes, appointed to be as Cities of refuge for ſuch as had vnawares without any pretenſed malice killed any man: and that Citie was aſſigned to the Leuites and Prieſts, whoſe office and function was about the Law and miniſterie of the word of God. For

Mala.2,7. as ſaith the Prophet *Malachie: The Prieſtes lips ſhall keepe knowledge, and they ſhall ſeeke the*

Law

Law at his mouth, for he is the messenger of the Lord of Hostes: that is, he is the Ambassador of God, and is inioyned by his office to teach, and expounde the Law and worde of the Lord.

The Prophet therefore directing his speeches to the afflicted, sheweth him that all helpe must come from God, and that for his direction in the way of godlines, he ought to resort vnto his godly ministers. Otherwise, if he elsewhere hoped for helpe and assistance, the remedies should prooue not onely helpeless and booteless, but also damnable and dangerous, if any mite of saluation be reposed in any other than onely in the euerliuing God.

Ieremiah propheciеng the destruction of Babylon, which was as a filthie sinke of all wickednes, warneth all men to take heede and to withdrawe themselues from hir: and for that she had refused all holesome admonitions, and turned the deafe eare vnto all ghostly counsels and spirituall aduertisements, he warneth all men to abandon hir companie, and vtterly to reiect and forsake hir, as forlorne, desperate and incurable. Ierem.50.

Whereby the Prophet sheweth, that the Preachers and ministers of the word of God vsed and applied all possible remedies for the curing of their diseases, and healing of their rustie and festered woundes; and that they left no way vnattempted to purge their harts

harts and minds from errours: but all was in vaine.

He thought it good therefore to leaue them to their owne blindneſſe, and to referre them to the heauie iudgement of God; who would ſhortly ſtirre vp and ſende among them a lamentable ſlaughter and greeuous plague, by raiſing againſt them moſt fierce, cruell and bloody enimies.

The like calamitie did Chriſt foreſhew and denounce ſhould come to paſſe vpon the ob-
Matt.23,38 ſtinate Iewes, who deſpiſing and refuſing ſo manie and great benefites, cruelly raged againſt the Prophets, againſt Chriſt himſelfe, and againſt his Apoſtles and followers.

The 25. Chapter.

Of the Vine, *with all the parts and appurtenances thereof, as branches, leaues, twigs, boughes, ſtalks, claſpers, taglets, capreoles: Grape, cluſter, kernell, &c.*

AS ſundrie Parables, Similitudes and Reſemblances of things well knowen vnto vs, be often vſed in the ſacred Bible, for eſtabliſhing of the truth, and for proofe and confirma-

tion

tion of ſuch matters as otherwiſe woulde ſeeme doubtfull and obſcure: ſo is there none that more notably ſetteth out, garniſheth, beautifieth, adorneth and illuſtrateth either the Propheſies, or the Sermons and diſcourſes of the holie Writers, than thoſe that are taken from the *Vine*, and the appurtenances thereunto.

And firſt, that notable propheſy of *Iacob* the Patriark cõcerning the *Meſſiah*, who deſcending of the ſeede and race of *Iudah*, reſtored health, reconciled mankind, & brought him into the fauor and loue of God againe: *The ſcepter ſhall not depart from Iudah, nor a Lawgiuer from betweene his feete, vntill Shiloh come*; that is, the kingdome ſhall not be altered, nor tranſlated into any other ſtocke, till *Ieſus Chriſt* the *Meſſiah*, and author of all proſperitie and ſauing health doe come. *And the people ſhall be gathered vnto him*: that is, the Gentils ſhal be conuerted and be brought to receiue his doctrine, to imbrace his religion, to repoſe their truſt, confidence and beleefe in him, and to imitate his life, maners, behauiour and example. *He ſhall binde his Aſſe-foale vnto the Vine, and his Aſſes colt vnto the beſt Vine. He ſhall waſh his garment in Wine, and his cloke in the blood of Grapes.* Whereby is ſignified the myſterie of his croſſe and paſſion, by the vertue whereof we be purged, and by the efficacie of his glorious reſurrection, out of the tyrannous clowtches of Diuell and death, brought Gen. 49, 10.

brought into freedome and libertie.

A much like saieng hath *Isaiah*, and ten-
Isaie.11,10 ding to the same sense: *In that day shall the Gentils inquire after the roote of Iesse, which shall be set vp for a token vnto the people, and the nations shall seeke vnto it, and his rest shall be glorious.* He alludeth in these words to a Standard, Banner, Marke or token, that may be discerned and seene a great way off, such as be our Beacons or Pires; which in the day time, Mariners and Sea-faring men (for direction of their course) doe stedfastly behold and looke vnto; as in the night, they do vnto the north starre or pole Arctike.

And for that, the *Vine* is a pleasant, amiable, and delectable tree, yeelding to the owners and beholders (by reason of his gallant branches, braue leaues, clasping tendrels, and clustering grapes) as well profit and benefit, as pleasure and recreation, therefore is a wife, that is fruitfull in bearing of children compared and resembled thereunto, as in
Psal.128,3. the Psalmes: *Thy wife shall be as the fruitfull Vine on the sides of thine house.*

Wisedome also commending hir selfe, saith:
Eccl.24,19. *As a Vine haue I brought foorth fruit of a sweete sauour:* that is, I deliuer vnto all men sweete doctrine and comfortable instruction, wherby they may be refreshed as with a pleasant, toothsom and moist Grape. For who so giueth eare vnto hir directions and counsels, shall be sure to haue prosperous successe in

all

ll his affaires, and to receiue daily increaſe nd furtherance in vertue and godlines.

This proſperous felicitie, the Lord, by certaine excellent and pithie Metaphors promiſeth by his Prophet *Hoſea*, vnto *Iſrael*, and to ſo many as ſeeke to be at one with God, ſaieng: *I will heale their rebellion*; whereby he meaneth, that he will freely and graciouſly pardon their offences. *I will loue them freely. For mine anger is turned away from them. I will be as the dew vnto Iſrael: he ſhall grow as the Lillie; and his roote ſhall breake out as the trees of Lebanon. His branches ſhall ſpread, and his beautie ſhall be as the Oliue tree, and his ſmell as Lebanon. They that dwell vnder his ſhadow, ſhall returne, and growe vp as the corne, and flouriſh as the Vine.* Hoſe.14, 4.

In which words he couertly meaneth foyſon, plentie, aboundance and proſperitie in all thinges; and that the ſtate of their common wealth ſhoulde be flouriſhing and renowmed, not wanting any thing, appertaining to the inwarde beautifieng and ornament of the minde.

Whereas to them that bee vnmindefull of Gods benefits, and ſwiniſhly wallow ſtill in their puddle of pleaſures, wantonneſſe and ſenſualitie, all thinges ſhall happen and come to paſſe cleane contrarie, as the Prophet *Iſaiah* witneſſeth: namely, that their *Vines* ſhal be rooted vp, that there ſhall be no Vintage, and that Wine ſhall faile to them that vſually ſolace themſelues with ſongs Iſai.24,7.

and

and muſicall inſtruments, at their bankets and feaſtes, and to ſuch as are all vppon the hoigh in their iolitie and huffing moode. Finally, that ſuch ſhall be the miſerie, deſolation, waſte, and maſſacre among them, that the people (which be the honor, beauty, and ſtrength of their Cities) ſhould be deſtroied, and ſo brought (in a maner) to nothing, that few or none of them ſhall be left aliue. For he flatly telleth them, that euen ſuch ſhall their caſe be, *as is of Olines when they bee ſhaken off from the Oline tree, and as the Grapes when the Vintage is ended.* For as the fruits in the gathering of theſe and ſuch like trees, be not ſo generally all gathered, but that ſome remain and be left on the tree: ſo of the great and wofull calamitie which they ſhoulde ſuffer, ſome ſmall number ſhoulde remaine vndeſtroied.

The like Argument doth the Lord handle and proſecute by his Prophet *Ieremiah*, pronouncing vpon the wicked not onely ruine and deſolation, but alſo penurie, dearth and famine, inſomuch that there ſhoulde *be no Grapes on the Vine, nor fig on the fig tree*; and that the leaues ſhould be ſo plucked vp, that nothing might bee hoped or looked for to grow thereon. Whereby he ſignifieth, that the famine ſhould be moſt extreeme and remedileſſe, and that the ſoules likewiſe ſhould be miſerably hungerſterued; and finally that euery mothers ſonne of them ſhould be

and 48,33. Iere.8,13.

gleaned

gleaned away and gathered, euen as figs and Grapes, ſo that few or none ſhould eſcape or be left behinde.

And as ripe Grapes doe reliſh ſauourely, and with their pleaſant and toothſome iuyce do ſingularly refreſh the palate, & delite the throate: Euen ſo ſounde doctrine, holeſome admonition, and gratious ſpeeches do cheer the ſpirites, and comfort the mindes of men.

Moſes likewiſe compareth peſtilent and noiſome doctrine, and the companie, acquaintance, familiaritie, conuerſation, conference, life, maners and dealings of wicked perſons, vnto venemous & poyſoned grapes, which with their peſtiferous and dangerous iuyce do infect the mindes (that are otherwiſe well trained and diſpoſed) and carrie them cleane away from the true worſhip and religion of God: *Their Vine* (ſaith he) *is of the Vine of Sodom, and of the fieldes of Gomorrha: their Grapes are grapes of Gall: their cluſters bee bitter. Their Wine is the poyſon of Dragons, and the cruell gall of Aſpes.* That is, their ſpeech is ſo peſtilent and venemous, that it euen preſently infecteth, and foorthwith ſlaieth. Deu.32,32.

To the ſame purpoſe is alſo that ſaieng, ſharpe reprehenſion, and nipping ſubſannation of *Hoſea*, againſt thoſe that followe ſuperſtition, and ſeeke after ſtrange gods, euen as drunkards that wholy giue themſelues to bibbing and ſwilling. *They haue reſpect* (ſaith he) Hoſe.3,1.

he) *and set their loue on strange Gods, and drinke in the Wine bottles.* Wherein he compareth their sottish madnes (which carried them to idolatrie, vnto the maner and state of drunkards, that haue none other pleasure, delite or ioy but in quaffing and tipling, and thinke their cheefe solace to consist in the companie of Rynsepitchers and Tossepots.

But forasmuch as we are now entred into this discourse of the *Vine*, this is by the way to be noted, that the Prophets of God, vnder the name of the *Vine*, Grapes and other Plants, doe signifie and meane somewhile abundance and fertilitie: somewhile dearth and scarcitie: somewhile fewnesse and destruction of the people: and somewhile the great store and multitude; which of few, doe growe vnto a very populous increase and number.

Isa.17,6.10

So in the Prophet *Ieremiah* we read how the Lord by an elegant Metaphor pronounceth that the *Idumæans* should be so entirely spoiled, that nothing at al of thē should be left: insomuch as their very enimies should be somwhat more fauourable vnto them, than hee would be. For (saith he) *If the Grape gatherers should come vpon thee, would they not leaue some Grapes? If theeues should come vpon thee by night, would they not destroy and rob till they had ynough?* That is, they would not altogither haue spoiled thee, nor vtterly ransacked all thy goods, but would haue left somewhat behind them.

Ierc.49,9.

But

But I (saith the Lord) *haue left Esau bare, and discouered his secrets*, that he shall not be able to hide himselfe, or any thing that he hath.

And as all pride, arrogancie and hawtines comming of aboundance and prosperitie, (wherwith thankleſſe Caitifs, droonken with wealth, do grow ſtately and insolent) is vnto Almightie God, odious and deteſtable: ſo doth he in ſundrie places ſharpely reprooue and vehemently beate downe the ſame: pronouncing and giuing ſeuere ſentence againſt all ſuch as are ſtained therewith: that albeit they ſeeme for a while to flouriſh, and ſtand ſcotfree, yet ſhall they be cut downe, as corne which the Mowers with full handfuls mowe and reape: ſo that euen thoſe few which ſhall be left of many, ſhall alſo be gleaned and gathered vp, as the eares are gleaned in the end of harueſt. And yet ſome he promiſeth to leaue, bringing another Similitude; euen as Grapes are left on the Vines, and Oliue berries on the Oliue tree.

For as in Vintage time the Grape-gathering cannot be ſo cleane, but that ſome be left behind; nor the ſhaking off of Oliues ſo preciſely done, but that ſome berries remaine, either among the leaues, or in the top of the tree: euen ſo in the dolefull maſſacre and lamentable deſtruction of the people, there ſhould not bee made ſuch a generall ſweepeſtake, but that ſome ſhould be left and reſerued vnder hope of mercie. *In that* Iſai. 17, 4.

day (saith he) *shall it come to passe, that the glorie of Iacob shall be impouerished, and the fatnesse of his flesh shall be made leane: And it shall be, as when the haruest man gathereth the corne, and reapeth the eares with his arme. Yet shall not the gleaning be so, but that some gathering of eares shall be left, and some Grapes and Oliues remaine: as of two or three berries in the top of the vpmost boughes; and of fower or fiue in the high fruitfull branches.* Whereby his meaning is, that the rich Cobs and head Rulers (swelling with pride and arrogancie) should be throwen downe and ruinated: but of the poore Communaltie and seelie inferiour people, there should a remnant be left, as in the Vintage season it is seene to come to passe, that some clusters and berries be left, wherwith the poore people are somewhat refreshed and releeued.

The 26. Chapter.

Of Hyssope.

HYssope is a Garden herbe of excellent smell and pleasant taste, and therfore good to be vsed in broths; for that, being boiled with meats, it maketh the same not onely wholesome, but the better also in relish and sauour.

It clenseth the breast and lungs, and purgeth the head very orderly from flegme, and

tough

tough clammie humors: and therefore is of singular effect to helpe the Pleurisie, Stitch, or any other griefe and paine in the side.

Wherupon it pleased the Lord to appoint this herbe to be vsed in solemne sacrifices, either when as Lepers were to be clensed; or any other enormous offence to be expiated, by dipping *a bundle of Hysope in the blood of a Sparrow, or of a red Cow.* Leuit.14,4. Numb. 19, 6.18.

Dauid also acknowledging his greeuous sinnes of adulterie and murther, beseecheth God to forgiue him, and to purge him with *Hysope*, that hauing the foule spots of his soule clensed, he may haue quiet of conscience, and be renued in spirit. Wherin he had respect vnto the rites, and sacrifices of the olde Testament, by the which it was ordeined, that whosoeuer was purified according to the Law of *Moses*, with blood sprinckled on him with Hysope and a scarlet lace, were clensed. Psal.51,7. Exo.24,6.

All which thinges were shadowes and figures of Christ, by whose blood all our sins are clensed, and washed away through faith for euer. Heb.9.14.

But whereas we reade of Hysope in the Bookes of the Kings, where *Solomon* is saide to be so skilfull and wise, that he was able to dispute of the nature of ech plant and herbe, from the Cedar tree that is in *Lebanon*, euen vnto the Hysope that springeth out of the wall: my opinion is, that the same is not 1.King.4.

there ment of our common Hyſope, which is not any ſmall and ſlender herbe, but ſometime of a foote or more in heigth, bearing a ſpiked purple or dark blewiſh flower. I think therfore that therby is ment the herb called Maydenhaire, whoſe leaues are hackt, or ſnipt rounde about, and which groweth by wals and ſtony ſhadowie places: And bicauſe in leaues it is like to Rue, it is ſometime called *Ruta muraria*, that is, Stone Rue or Wall Rue.

Like alſo vnto this, is that which wee call *Trichomanes*, which groweth alwaies in moiſt & ſhadowie places, being cõmonly of a ſpan long; and hath the ſtalkes of his leaues ſmall, ſtreight, and leane, beſet on either ſide with many little pretie leaues, ſtanding in comely order one againſt another, and continueth alwaies greene.

His effects and faculties are the ſame in operation that Maydenhaire hath: and is of great vertue to helpe olde coughes, ſhortnes of winde, and obſtructions of the lungs, and breaſt. And theſe are ſometimes called by other names, as *Polytrichon*, and *Callitrichon*, bicauſe of the effect which they worke in faſtening the haire, and making it to growe blacke, thicke, and curled.

Therefore, this being ſuch a ſmall lowe Herbe, ſcarcely a ſpan high, and alſo growing in wals, I am perſuaded that it is in that place to be vnderſtood, for Hyſope. For the

drift and meaning of the wordes in that ſentence is none other, but that hee had perfect skil and exact knowledge of all manner of thinges, euen from the talleſt and higheſt Cedar, to the loweſt and leaſt herbe that groweth out of the wall.

The 27. Chapter.

Of the Reede, *with the ſeuerall ſorts and differences thereof: of Flaxe, Stubble, Chaffe, Chips, Parings, and other trifling thinges of ſleight and ſlender acount.*

OF Reede there be ſundry ſortes and kindes. Whereof one hath a long, ſmooth, naked ſtalke, without knots or ioyntes, called in latin *Typha paluſtris*, and with vs Reede Mace, Cattes taile, or Water Torch. Such a Reede was that which was in derision deliuered into Chriſts right hande, in ſteede of a Scepter royall, for that he called himſelfe a king. For in the top thereof it hath the forme of a Scepter imperiall, two handfuls high or there abouts, rounde in compaſſe, and as bigge as a mans thumbe, thicke,

Matt. 27, 29. Reede mace or Cats taile

thicke, ſoft and ſmooth as though it were wooll or flockes, which in the handling hath a fine, ſoft, and thrummie nap like Veluet, and when it waxeth ripe, is diſſolued and turned into a Downe or Cotton, eaſily caried away with the winde.

Another kinde of Reede there is growing by the banks of ſtanding waters, and on the ſhores of riuers, which hath a long, round and hollowe ſtalke or ſtrawe, full of knottie ioints, and at the top large tuftes or downy eares, growing ſcatteringly and looſely, not cloſely compact togither, which doe alſo change into a cotton or moſſie ſubſtaunce, and are alſo lightly caried away with the winde. And this kinde, is our common Poole Reede, Spier or Cane reede. The roote wher-of being beaten ſmall and laide to the place, ripeneth an Impoſtume, & draweth thornes or ſplinters out of the fleſh.

Poole Reed.

And for that the Reede is tottering, ſhaking and yeelding euery way with the leaſt winde that bloweth, therefore all ſuch weathercocklike Temporizers as in their words and deeds be wauering, vnconſtant, ſlippery, changeable, fickle, fainte harted and dare not ſtoutely perſiſt in their conceiued opinion, but (as turne coates) ſay and vnſay, doe and vndoe, are fitly reſembled and very aptly compared vnto a Reede, that ſhaketh with euery blaſt.

And for that the bleſſed man *Iohn* the *Bap-*

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tist was most far from this vicious disposition, our Sauiour Christ (in praise of his constancie, and for that his doctrine & testimonie of the *Messiah* were sound and agreeable to the touchstone of the truth) gaue an honorable Eulogie of him, plainly and effectually telling the people, that he was nothing at all like *to a Reede shaken with the winde*, that he was of a wauering & inconstant mind, to speake one thing standing, and another sitting, or that vpon euery light occasion was readie to recant and shrinke from that opinion and iudgement which afore he liked and allowed: but that he was a staied, stable, firme, constant, and true man, without suspition of lightnes and mutabilitie, and that therefore in equitie and right euery one was to speake and thinke honorably and woorthily of such an excellent Herault and heauenly preacher; and not to esteeme of him according to the fonde conceite and fooliſh opinion of the ignorant multitude, but according to truth and as the matter indeede rightly required. Mat.11,7. Luk.7,24.

But to go forward with the rest: wee haue a common tearme and vsual prouerbe, taken from the nature and condition of the Reede, when we would specifie and describe a man that putteth his trust & confidence in a thing, which not only not helpeth him, but rather damnifieth and greatly hurteth him, to say that he leaneth vnto a staffe of Reede.

The ſame metaphore (as *Iſaiah* witneſſeth)
Iſai 36, 6. did *Rabſhakeh* vſe at the ſiege of Ieruſalem, when as he thought thereby to daunt and quaile the godly minde and inuincible cou-
2. King. 18, 21. rage of good king *Hezekiah*, and to make him (for feare) to ſurrender and yeelde vp both himſelfe, his people and the citie.

The Lorde alſo by his Prophet *Ezechiel* vſing the ſame Similitude, inſulteth vpon the king of Ægypt and threateneth vnto him vtter deſtruction. For when as he tooke vpon him to protect and defende the Iſraelites, which ſhrowded themſelues vnder his power and countenance, he himſelfe became *but a ſtaffe of Reede*, which brake into ſhiuers; and
Ezec. 29. 6. in ſplitting both wounded himſelfe, and pitifully galled them alſo; renting their ſhoulders, and wringing their loines. Wherby was ment, that all their power and forces were abated and decaied, and all their ſtrength of war vtterly fruſtrated and diſcomfited.

So alſo doth God (as witneſſeth the Pſalmiſt) ſcatter and defeat the practiſes of the
Pſal. 67, 30. proude and inſolent Spearmen, that ietted armed with Iauelines like long and great Reedes. The like plague and calamitie did
1. King. 14, 15. God inflict vpon the ſtocke *and race of Ieroboam, and ſmot Iſrael for their Idolatrie, like as a Reed is ſhaken in the water: & weeded them out of their good and fruitfull land, which he had giuen to their progenitours.* Meaning thereby that they were brought to nothing, and deſpoiled of

all

all their honor and dignitie.

Now as God by Similitudes of Reedes, doth many whiles caſt downe and confound all thoſe, that vainely truſt in things tranſitory, brittle, and momentanie: ſo on the other ſide them that be weake, penſiue, faint-harted, ſorrowfull and moorning, he doth raiſe vp and recomfort: and with ſpirituall inſtruction doth cheriſh, furniſh and refreſh the ſicke ſoule & bruſed conſcience. Heerunto is to be referred that notable prophecie of *Iſaiah* concerning the mildenes and lenity of Chriſt, and of his heauenly comfort to all groning and afflicted conſciences: *Behold my ſeruant on whom I haue leaned: mine elect, in whom my ſoule delighteth: I haue put my ſpirite vpon him: he ſhall bring foorth iudgement to the Gentils. He ſhal not cry nor lift vp his voice; neither ſhall his voice be heard in the ſtreetes. A bruiſed Reede ſhal he not breake, and the ſmoking Flax ſhal he not quench, but ſhall bring foorth iudgement in truth: he ſhall not faile nor be diſcouraged, and the Gentiles ſhall waite for his lawes.* Iſaie.42,13. Luk.4,18. Iſai.42,1.

By theſe two Metaphors of *a bruiſed Reede and ſmoking flaxe*, he declareth the ſurpaſſing clemencie, and vnſpeakable mildnes of the Lord God towarde weake harts, troubled conſciences, moorning ſpirits, and afflicted mindes: how gently hee bindeth vp their wounds, and how kindly he healeth their diſeaſes; not bitterly rating and violently forcing them, not churliſhly threatening. Iſai.61,1.

and

and fiercely affrighting them; nor yet with cruell ſpeeches and rough dealing diſcouraging them, as many troubleſome, crabbed natured people vſe to doe, which deale with their poore brethren more hardly and cruelly than Chriſtian mildnes can warrant, thundering againſt them for their fraile tranſgreſſions the ineuitable iudgements of God, without any hope of repentance.

Likewiſe, will he not quench *ſmoking flaxe*. Which Similitude is taken from a Lampe, or from the week or match of a Candle, Link or Torch, which either wanting oile and tallow, or hauing thereof not ſufficient, yeeldeth foorth at ſome time but a darke, blind, ſnuffie and vnperfect light.

By this Compariſon therefore is meant a weake, ſlender and wauering faith, which yet (notwithſtanding) is not quite quenched and extinct, albeit at ſome time it be verie neere thereunto. This ſmal pittance of faith, Chriſt and thoſe that be his miniſters neuer quite quench and put out, but ſo long as any ſparke of godlineſſe appeereth, doe cheriſh, nouriſh, ſtirre vp, and with the bellowes of the holie Ghoſt blowe and kindle; that all dimneſſe being expelled, the light of faith and pietie may cleerely ſhine out, and glitteringly appeere both to the glorie of God, and alſo to the benefit of his neghbor.

For ſo doth God temper and qualifie his ſacred lore and heauenlie doctrine (being the

the foode and nourishment of our soules) that neither can any through too much severitie iustly shrinke from his profession; or estrange himselfe from his Church and congregation: neither yet through ouermuch lenitie and mildnes (as it were with dandling and wanton cockering) be corrupted and nuzzeled in securitie and licentious supinitie.

The godlesse and wicked are kept in awe and obedience with dread and severitie of iustice; but the weaklings are best wonne by gentlenes and lenitie. After this sort in the Gospell (offering grace, mercie and saluation vnto euerie one) there be sweete and sower intermingled togither, for therin are heauenly consolations ioined with menacing threats; and sharpe reprehensions qualified with comfortable aduertisements.

By Smoke, vapor and mists; by Hay, straw, chaffe, stubble, embers, dust, parings, shauings, offall, riffraffe, and other refuse, drosse or castaway baggage, are meant and signified in the Bible, both men and things that be lewd, light, vaine, of no account and reckoning, of no estimation or commoditie, of no price or value, but are as trifling paltrie, slight trumperie, and such base trinkettrie and trash, as yeeldeth more harme than benefit, more losse than gaine.

From these are taken many and sundrie notable Similitudes by sacred and holy Writers,

ters, to garnish, beautifie and adorne their sentences withall. As when God by his Prophet pronounceth that the wicked shall be
Psal.1,5. scattered *as Chaffe*, and driuen away *as Dust*,
Isai.17,13. and other baggage stuffe with the wind. And
Iob.21,17. likewise in the booke of *Iob*: *The candle of the wicked shall be put out*; that is, their honor, dignitie, glorie, state, worship and magnificence shall be dimmed and brought downe; *and they shall be as stubble before the winde, and as chaffe that the storme carrieth away*, that is, they shall be suddenly destroied and brought to vtter confusion. In like maner the Prophet *Isaiah* pronounceth desolation to the Moabites, and all the enimies of the Church of
Isai.25,10. and 5.24. God, saieng, that *they shall be threshed euen as straw is threshed*; and as quickly consumed, as drie stubble with a vehement fire.

No lesse dreadfull plagues and lamentable desolation threatneth he to such as haue hardened themselues in sinne, and by anvsuall and domesticall practise of ordinarie transgressiō haue entred into familiar league and naturall acquaintance with wickednes. *If the blacke Moore can change his skin, or the Leopard his spots, then may ye also do good, that are*
Iere.13,23. *accustomed to doe euill. Therefore will I scatter you as stubble that is taken away with the South-winde.*

The like calamitie doth the Lord threaten to fal vpon them that commit Idolatrie, and
Isai.1,29. repose their trust in Idols: *Ye shall be* (saith he)

as an Oke, whose leafe fadeth, and as a Garden that hath no water: and your strength, that is, your false God, in whom ye trusted, *shall be as Towe, and the maker of it as a sparke: and they shall both burne together, and none shall quench them*: that is to say, all the glittering pompe and painted shew of fained worship and counterfeite religion, shall perish and come to naught, euen as Flaxe and Towe when fire is put vnto them.

But to the rest. The Prophet *Amos* sharpely inueigheth against couetous Cornemongers, who hauing their Graners and Cornelofts full fraught and thwackd with Graine, swallowed vp the poore and needie, being readie to sterue for want of foode, *making the Epha small and the shekle great*, that is, the measure scantie, and the price high, and *falsifie the waightes by deceit*, driuing the poore people for verie neede, to be glad to take at their hands, not onely scantie measure; but also in steede of cleane Wheate, doe retaile and sell vnto them, chaffe, dust, refuse, ofcorne, huskes, pods, and baggage woorse than bran: whereby they catch the poore within their danger, and make them to become indebted vnto them, that they dare not go elsewhere to buy any, although they might of others buy better cheape. These Caterpillers and Cormorants of the common wealth, are they, that *sell the poore for siluer, and the needie for shooes, braieng the Lordes*

Amos. 8, 4.

Isai. 3, 15.

people

people in a morter, and grinding the faces of the poore (as it were) against a grindstone.

He that diligently considereth the drift of this Prophet *Amos*, and searcheth the depth of his meaning in this his sharpe reproofe and satyricall inuectiue against these couetous Chuffes, and market raisers, which for their owne priuate lucre, vncharitably enhaunce the price of Graine and Victuall, to the pitifull spoyle of the poore and needie of the land, may plainely see the greedie Cobs and hunger snouted Slouches of these our daies liuely in their colours described; and may (as in a table) beholde the punishments that God hath in store for such mercilesse Caitifes, as deuoure the poore, and withdraw from the needie, necessarie foode, and releefe expedient for their sustentation. But leauing these, let vs againe retire to the Metaphores and Similitudes, that are taken from this kinde of trifling stuffe and vnprofitable baggage, to set foorth other thinges that are sound, true, and profitable in deede.

God by his Prophet *Ieremie* compareth his word and doctrine (which is mighty and potentiall in operation; and most effectuall in comforting and feeding hungring consciences) vnto Wheate. For as Wheate giueth sound, good, and substantiall nourishment vnto the bodie, so doth the true word of God, mightilie and wholesomely nourish the soule. And as for the adle deuises, trifling in-

inuentions, doting doctrines, deceitfull traditions, and superstitious religions, coyned by mans fooliſh, phantaſticall, and phanaticall braine, he fitly reſembleth vnto dreames and chaffe. *What* (ſaith he) *is the Chaffe to the Wheate?* that is, what hath vanitie to do with veritie? what agreement is there betweene truth and falſhood: what concorde is there betweene groſſe darknes of ſuperſtitious ignorance, and the cleere bright ſhining light of the glorious Goſpell? Iere. 23, 28.

The ſame Metaphor of Chaffe, doth *Iohn Baptiſt* the forerunner of Chriſt vſe, in his ſharpe reprehenſion and nipping exhortation to the Phariſies and Sadduces, which impugned the truth, and reſiſted the benefite of their offered ſaluation: telling them that the *Meſſiah* was come, *who hauing his fanne in his hand, would make cleane his floore and gather his Wheate into his garner, but woulde burne vp the Chaffe with vnquenchable fire.* Whereby he ſheweth that the godly after the race of this life run, ſhoulde be receiued into euerlaſting Tabernacles, and the wicked committed vnto euerburning fire. Mat. 3, 12.

Now, as *Iohn* for his part did ſeuerely admoniſh the people of their dutie, and roundly exhort them to repentance and amendement, by alledging Similitudes and parables of an Axe put to the roote of the Tree, and of ſeuering and diſſorting the Wheate from the Chaffe: ſo likewiſe Chriſt (to whom all hypo-

hypocrisie, counterfaite religion, and fained sanctitie is loathsome and odious) by alMatt.7,3. ledging a Similitude of a beame and of a mote, sharpely reproueth those busie pryers into other mens liues, which are verie quicke sighted to espie faults, and to too curious in noting euen the least ouersightes of others, whereas in the meane while, in their owne grosse sins they are contented to be as blinde as Betels, flattering themselues in their loose dealings, and so extenuating their owne mis-vsages, as though they were nothing.

To the end therefore that this and such like enormities and wilfull affections, as namely, selfeloue, ouerweening of our selues, insolencie, pride, hawtines, arrogancie, statelinesse, disdaine, contempt of our neighbor, hatred, wrath, desire of reuenge, and such other vices might be extirped, weeded, and grubbed out of mens minds, the holie Prophets of God, & sacred Writers indued with the spirit of wisdome from aboue, vsed these meanes to reduce the dull harts of men to modestie, and to the knowledge of themselues, and how briefe, short, brittle, vaine and transitorie this life is; how manie waies subiect to incurable dangers and casualties, and within what narrow and straite limites it is bounded. So that the life of man is by them in sundry places resembled to manie thinges of small account, and lesse continuance,

ance, namely to a Dreame, to a ſmoke, to a vapour, to a puffe of winde, to a ſhadow, to a bubble of water, to hay, to graſſe, to an herb, to a flower, to a leafe, to a tale, to vanitie, to a weauers ſhuttle, to a winde, to dried ſtubble, to a poſt, to nothing. Pſa.103,14 Iob.7,6&7. and 8,9. and 13,25. and 14,2. Iſai.40,6. Hoſ.13,3. Iac.4,13.

By theſe Metaphores the ſpirite of God teacheth, that all the glory, beauty, magnificence, ſtrength and wiſedome of man is nothing elſe then vaine, brittle, tranſitorie and ruinous, vnleſſe it be ſuſtained, vpholden and vnderſhored by the heauenly power of the ſure and eternall word of God.

Theſe might al be aboundantly confirmed by textes and teſtimonies of the Scriptures; which for breuitie ſake, and leaſt the volume ſhould grow too big, we do heere omit. The ſtudious and diligent Reader, deſiring to know the ſame more at large, may be ſufficiently therein ſatiſfied by theſe fewe places quoted in the margent. Iſai.40,6. Iac.1,10. 1.Pe.1,24. Eccl.14,18.

The 28. Chapter.

Of the Cucumber, *and certaine others.*

THe Cucumber is ſo generally well knowen, that to vſe any deſcription thereof, were but needleſſe and ſuperfluous. It and other herbes alſo were much

vſed and well knowne among the olde *Hebrewes* and *Egyptians*, as in the hiſtorie of the Bible we plainely read.

For *Moſes* the ſeruant of God was importunately vrged, and greeuouſly diſquieted by the murmuring Iſraelites and diſordered multitude, luſting after fleſh, and ſaieng: *Who ſhall giue vs fleſh to eate? We remember the fiſh that we did eate in Ægypt: the Cucumbers, the pepons, the leekes, the onions and the garlicks.* Num.11,4. Theſe fruites are not onely vſually eaten by people of low degree and baſe calling, but of noblemen and wealthy perſonages alſo, partly as meate and condiments to feed on, partly as ſalades with oyle, vineger and pepper, to ſharpen the ſtomacke and prouoke appetite.

They vſed in the old time in their vineyardes and Cucumber gardens, to erect and builde little cotages and lodges for their watchfolkes and keepers that looked to the ſame, for feare of filchers and ſtealers: which lodges and cotages, ſo ſoone as the grapes & Cucumbers were gathered, were abandoned of the watchmen and keepers, and no more frequented. Fró this forſaking and leauing of theſe lodges and cotages, the Prophet *Iſaiah* taketh a Similitude, and applieth the ſame againſt Ieruſalem, the which hee pronounceth ſhould be ſo ruinated and laid waſte, that no relicke thereof ſhould be left; and that it ſhould become euen as an empty

and

and tenantleſſe cotage or lodge, in a forſaken vineyard and abandoned Cucumber garden: *The daughter of Sion* (ſaith he) *ſhall remaine like a cotage in a vineyard, and like a lodge in a garden of Cucumbers, and ſhall be like a beſieged citie.* Iſai.1,8.

Baruch alſo deriding the images & ſhrines of the Idols, whereunto blockiſh people bowed themſelues and offered ſacrifice, in moſt plaine tearmes, and in a long diſcourſe ſaith, that ſuch Mawmetry can doe no more hurt, nor bring any more feare than a deſolate cotage in a Cucumber garden. *For* (ſaith he) *as a Scarcrow in a garden of Cucumbers keepeth nothing, ſo are their gods of wood, of ſiluer and of gold: and they are like vnto a white thorne in an Orchard, that euery birde ſitteth vpon.* He alludeth vnto the image of *Priapus*, which the Paynims vſed to ſet in their gardens to driue and ſcarre away night theeues. Which thing *Horace* alſo in certaine verſes, (iumping in ſenſe with the afore recited words of *Baruch*) doth approoue and teſtifie, deriding the to too fooliſh ſuperſtition of the doltiſh and ignoraunt people, his wordes in effect are theſe. Baruc.6,69

Erewhile a lumpiſh log was I Horat.
Seruing no vſe at all,
Till Carpenter in doubtfull dumpe
Gan home his wits to call:
And to bethinke him, whether he
A bench of me ſhould make,

Or elſe Priapus image braue:
At length yet did he take
The courſe, a God of me to make:
A iollie God ſince then
I am (forſooth) and gardens keepe
To fray both birds and men, &c.

The 29. Chapter.

Of the Iuniper.

Ionah. 4, 6. AS the Gourd ſerued for a pleaſaunt arbor or booth to ſhadow *Ionah* from the ſcorching heat of the hot Sunne: ſo was the Iuniper a comfortable ſhadowe to *Elijah*, being wearie and faint with trauell.

1. Kin. 19, 4. For when as the Prophet fled for the ſafe gard of his life from the furie of *Iezabel*, and had long trauelled in a deſart and hot region, for very faintnes in the end he ſat downe vnder a Iuniper tree. For this tree being thicke leaued and branched, is very commodious to ſit vnder in hot ſeaſons, to keepe awaie the parching beames of the broiling Sunne. And therefore in his heauines and agonie of minde, being alſo extremely ouerwearied with tedious iourneying, the ſhadow heerof

heerof was ſome comfort to him, when as with griefe and hunger he was ech way ſo grieuouſly aſſaulted, encumbred and beſet, that he wiſhed for preſent death to end his miſerable plight and diſtreſſed condition.

But after he had ſlept awhile vnder it, behold an Angell appeered vnto him, willing him to ariſe and eate. Wherupon he ſaw ready baked for him *a Cake, baked on the coles, & a pot of water at his head:* wherewith he refreſhing himſelfe, came in the ſtrength thereof vnto mount *Horeb:* and there in a caue lodged ſafe from the ambuſhments and treacherous deuiſes, wrought and intended againſt the Prophets of God, by the cõmandement of that wicked bloodie woman.

The leſſon heerby taught vnto euerie one is this: that God in this life diuers and ſundrie waies, trieth his children: to whet their zeale, and to make proofe of their faith and conſtancie. But yet that in the end he neuer forſaketh nor leaueth them deſtitute, neither ſuffereth them to bee tempted aboue their ſtrength, nor to be oppreſſed and ouerwhelmed with the waight of the calamities, by his prouidence and permiſſion laid vpon them.

Iob being throwne downe from ſo high a ſtep of wealth and felicitie, into the loweſt and extremeſt degree of miſerie that could be, bewaileth and complaineth, how lewdly he was mocked, flowted and derided by raſ-

call pezants and abiect villaines, which were the very ſcumme and offſcowring of men, and ſuch ſterueling Rakehels, as for very miſerie and pouerty were glad to range abroad in the fields and wildernes, to gather nettles about the buſhes, and the berries and roots
Iob.30,4. of Iuniper, and other Plants to ſtanch their hunger: as now adaies with vs there be ſome ſuch loitring Vagabonds, ſturdie Landleapers, and ſmelfeaſt Lubbers, which refuſing honeſt labour, doe (like drones) liue of the ſweate of other mens browes; liſtening and harkening after doles & belly-cheere, where they may vnderſtand of any. Which failing, they are glad manie times to lie vnder hedges, and to feede their greedie and hungrie maw with the roots of Sea Hollies, Eringes, Thiſtles, wilde Carrots, Hawes, berries and ſuch like.

The 30. Chapter.

Of the wilde Vine.

THe wild Vine bringeth foorth a bitter and vnpleaſant Grape, attaining neuer to any ripenes. This fruit bicauſe it is harſh, vntoothſom and eiger, God by his Prophet *Iſaiah* reſembleth

Iſai.

bleth vnto the froward, crooked, peruerſe and peeuiſh maners of wilfull men.

For whenas he had moſt diligently beſtowed his labour in the rectifieng and manuring of the crabbed diſpoſitions of the vngratefull Iewes, and had left no waie vnattempted for the reclaiming and reducing of them vnto the acknowledgement of their duties, he found by proofe in the end that al his labour, diligence, induſtrie, trauell and paine (that way taken and ſuſtained) was fruſtrate and loſt. For albeit he ech way carefully pruned, and ſtudiouſly husbanded his Vineyard (in hope to receiue ſauourie and toothſome Grapes) yet brought it foorth nothing, but wild, ſower, tart, bitter, and vnripe Grapes.

After ſo long manuring and paines ſuſtained among them, he looked for iudgement, equitie, integritie, truth, honeſt behauiour, and thankfulnes toward ſo diligent and induſtrious a Vinetrimmer: but alas, all things prooued cleane contrarie: for they brought foorth the rotten fruit of iniquitie, vnrighteouſnes, contempt of vertue, enuie, hatred, wrath, indignation and ingratitude toward ſo bountifull and liberall an owner, that tooke ſuch inceſſant paines in the poliſhing and beautifieng of their harts and conſciences.

The ſame ſpeech elſewhere vſeth he, and applieth it to the wicked which forget and

forsake God: flatly telling them, that their dealings shall be in vaine, that their conceiued drifts shall sort to no happie end: that all their labour bestowed and imploied in dressing and trimming their Vineyards, was to no purpose or effect. *In the day of thy plan-*
Isai.7,11. *ting shall the wilde Vine growe; thou shalt plant a faire plant, and thy seede shall flourish in the morning, but the crop shall be gone in the day of inheritance*: As though he should say: albeit thou plant and set the best vineslips that are to be gotten, and neuer so carefully commit them to the ground, whereby thou verily thinkest to receaue great profite and aduantage at the time of vintage and ripenes: yet shalt thou misse of thy hope: for thou shalt haue nothing but wilde grapes.

It shall likewise so fall out with the corne and graine: which sprouting vp gaily, and putting thee in hope to grow to ripenes, and to yeeld thee commoditie at Harueſt, shall quayle and come to nothing. For, the day wherein thou thinkest to reape, shall forreiners and strangers sodainely inuade and spoile it; so that thou shalt carie none of all that thou so carefully and painfully sowedst, into thy barnes. Heereof afore hath beene somewhat more at large spoken.

The 31. Chapter.

Of Minte, Rue, Anyse and Cumine, which Christ alledgeth against the Pharisees, for their extreeme couetousnes and dissembling hypocrisie.

THese herbes are generally knowne, and in common vse with all manner of persons of ech degree, and ech where to be had. Now bicause Herbe sellers seemed to picke vppe some peece of a liuing, & to make some gain by retailing and selling of their herbes, the greedy Pharisees spared not to exact tithes of them for the same, and thereby couetously to catch vnto themselues some pittance of priuate lucre. Mat. 23, 23. Luk. 11, 42.

And bicause the hypocriticall shew of fained and counterfaite religion, and the scraping couetousnes of the Scribes and Pharisees was odious vnto Christ, he sharply and seuerely reproueth them for being so precise in things tending to their owne gayne and priuate profite (were they neuer so little and smal of account) omitting (in the meane while) other greater and waightier matters,

which

which were as they mayne pillers of Religion, and wherein consisted the cheefe substance of godlines and pietie.

For they were so streight laced and superstitious in exacting their tithes, and looked so narrowly to ech small point, that by anie colour might helpe to stuffe their purse, that they strictly demaunded tithes euen of common pot herbes, of Mynt, Anyse and such like, letting passe the waightie points of the Law, and looking through their fingers, at iudgement, mercy, compassion and fidelitie; which vertues were able to admonish and put them in remembrance, that they should not iniuriously deale with any man; that they should helpe, succour, and releeue the needie; that they should not by periury circumuent, vndermine or ouerreach any, but deale truly, faithfully and conscionably with all men.

Seeing therfore they let these things escape them, which are the cheefe effects of Religion, they shew themselues to seek nothing els but onely how to enrich and dignifie themselues; being in matters of great importance, blinde and careless, and in cases of small waight, to too quicke sighted and circumspect.

The

The 32. Chapter.

Of the nature and propertie of Mustarde seede, *whereunto Faith and the worde of God are compared.*

HOW precious, holesome, and comfortable the doctrin of the glorious Gospell is vnto all men in generall, faithfully beleeuing the same; & how necessary and expedient for the instruction of ech Christian conscience in the knowledge of God and vndoubted faith in his promises, as there is no man so ignoraunt that knoweth not; so doth Christ by many and sundry parables taken from vsuall and common things, ech where to be found and had, exhort and stirre vp all men of what degree or calling soeuer they be, to the loue & studie thereof.

He compareth the kingdome of heauen, that is, the doctrine of the Gospell, (which nourisheth, fostereth, cherisheth and feedeth faith) vnto Seede, vnto pearles, vnto leauen, vnto a draw net, and to a graine of Mustard seede: which being but a small and the least of Mat. 13, 24. 31, 33 45. 47.

of all ſeedes, yet with his ſharpe and aduſt property biteth the toong, helpeth digeſtion, warmeth the ſtomacke, prouoketh appetite, and bringeth a pleaſant reliſh vnto the palate. And all nations vſe it as a profitable ſauce and expedient condiment vnto their meats, being grinded and braied, and mingled with vineger or veriuice.

Luk. 13, 19. and 17, 6. Mark. 4, 31. Now, as a *Graine of Muſtard ſeede*, being the leaſt of all ſeedes, and ſowen in the earth, when it groweth vp, ariſeth to a great height, and beareth great branches, ſo that the fouls of heauen may build vnder the ſhadow of it: euen ſo the word of God, and faith being not idle but working; although in outward ſhew it ſeeme ſmall and ſlender, yet doth it by little and little ſpread it ſelfe, and like a faire fruitfull branched tree receiue daily ſtrength and increaſe.

Againe, as an Emplaiſter or Cataplaſme made of the bruiſed ſeede of Muſtarde, is knowen to haue ſingular vertue and effect, being applied to them that haue their members benummed, and that are fallen into the Lethargie or drowſie euill; or that be troubled with the ſwimming and giddineſſe in their head; or that haue the Apoplexie, palſie, falling ſicknes; and to be ſhort, for al cold griefes and diſeaſes; bicauſe it warmeth, and bringeth heate, motion and ſenſe againe into the affected parts, and is alſo good to help leprous, ſcruuie, ſcabbie and vlcerous perſons:

ſons: ſo likewiſe faith being vpholden, ſhored vp, and ſurely anchored vnto the word of God, reuiueth, erecteth, cheereth vp, and reſtoreth the dull ſpirits and appalled conſcience of man, making it readie and prompt to execute, atchieue, and exerciſe the offices and functions of godlines.

Therefore the biting and ſharpnes of Muſtard, togither with his hot and fierie taſte, which is manie times ſeene to make the eater thereof to rub his noſe, and wring out teares; and which alſo by prouoking of neezing, doth excellently purge the head from tough phlegme, and rheumatike ſubſtance, is very aptly compared and reſembled to the word of God: which doth pearce the conſcience, ſhake the mind, enkindle and inflame the hart, excite and ſtirre vp drowſie, faint and dul minds to inſue vertue, and performe the duties of pietie; and doth manie times force and fetch out teares of earneſt and hartie repentance.

Againe, Chriſt ſeeking to draw the harts and affections of men from carefull ſeeking after the vaine traſh, and tranſitorie pelfe of this wretched world, (which moſt men with anxietie and griefe of mind ſo greedily hunt after) willeth vs to conſider and behold the Lillies, not thoſe that by art and labour are planted and ſowne in gardens, but thoſe that of their owne accord without the helpe of man, grow in the open field. Mat. 6, 28.

By

By whose example, he stirreth vs vp to an assured trust to be reposed in God, being so liberall and so bountifull a father, who feeding the birds of the aire, will not (doubtlesse) see vs to lacke any thing that good is, concerning our foode and sustenance: and sith he so gallantly decketh the Lillies of the field (which be so gorgiously and so richly clothed, that euen *Solomon* in all his roialtie was not apparelled like one of them) he will not faile, but assuredly prouide for such necessaries of apparell and clothing, as shall be meete and expedient for vs.

Christ his meaning and drift heerin therfore is, that we should seeke the kingdome of heauen, meditate in the doctrine of the Gospel, and delight in the contemplation of heauenly things: which if we doe, his promise is, that we shall not want any of those things which be needfull and necessarie for vs in this our fraile and transitorie life; but that he of his most free & bountifull liberalitie will sufficiently prouide the same for vs.

The 33. Chapter.

Of Iuie.

THe *Iuie*, which gaue shadow vnto *Ionah* against the feruent heat of the Sunne, (albeit some translate it (and that aptly

Ionah. 4, 6.

lyynough) to be a Gourd) is named *Hedera, ab herendo*: for that it claſpeth and catcheth holde of wals, trees, hedges, or any other thing that it meeteth withall. Whereupon *Perſius* the Poet hath in effect theſe words:

Mount Helicon and pale Pyrene Well
Ileaue, as due to thoſe that doe excell
In Muſes Art and skilfull Poetrie:
Wearing on head the ſpreading braue Iuie.

Perſius in Proœmio.

For among the old Painims, this Tree was dedicated vnto *Bacchus*, who is the Preſident of Poets, as the Oliue tree was to *Minerua*: and for this cauſe were Poets woont to be crowned with this, as conquerors were with Baie: as appeereth in *Virgil*:

Ye Shepheards, ſee with Iuie that ye crowne
Your Poet yoong, in ſigne of high renowne.

Eclog. 7.

And in another place, where he extolleth *Auguſtus Cæſar* the Monarke of the world, he praieth, that among the Emperors royall triumphes, his verſes might haue ſome place; and that the *Iuie* (wherewith Poets are dignified) might be ſuffered to ſhuffle in among the Baies, which were peculiarly conſecrated to victorious Emperors: his words be:

At thee (O Prince) my Muſe began,
At thee, an end the ſame ſhall take:
Receiue in glee, the rithmes I ſcan,
At thy beheſt, and for thy ſake:
And mongſt thy Baies of Conqueſt, daigne
To ſuffer Iuie poore to raigne.

Eclog. 8.

For the ſuperſtitious Gentiles vſing euery third

third yeere with great ſolemnity to celebrate the feaſt of *Bacchus*, made themſelues garlands and coronets of Iuie to weare on their heads. So do we reade in the Bookes of the 2.Macc.6,1 *Machabees*, that *Antiochus* compelled the Iewes, to renounce their auncient rites, and lawes of their fathers, giuen vnto them by God, and like perſons diſtraught of their wits to range vp and downe, keeping reuell rex, and vſing all diſſolute behauiour as the reſidue did that kept the feaſt of *Bacchus*, wearing in proceſſion Iuie garlands: & that whoſoeuer refuſed ſo to do, was puniſhed by death.

Iuie why dedicated to Bacchus.

Now the cauſe wherefore this tree (which is alwaies greene and neuer looſeth his leaues) was dedicated vnto *Bacchus*, grew (as I thinke) heerupon; for that it mightilie withſtandeth drunkennes, and purgeth the braine of ſlimy tough phlegme and colde humors, engendred by drunkennes and ſurfet. The leaues alſo & boughes heerof being arborwiſe platted, or laid to the head, refreſh the ſame (as by the ſhadow which ſo comforted *Ionah* appeered) and driueth away the headach growing by labor and wearines.

De rerum. A ſtrange effect and nature is auouched by *Cato*, to be in the Iuie. For if wine be put into a pot or diſh made of this wood, it will quickly appeere whether the ſame be mingled and alaied with water or no: for the wine will ſtraightwaies run out. The naturall diſcorde

diſcorde and antipathie betweene theſe twaine, is ſo great, that the one cannot abide to be mingled with the other, nor to come neere togither.

But whether the tree which ſhrowded and ſhaded *Ionah* from the heat of the Sunne, (which anone after was worme-eaten and withered, to his no ſmall greefe and diſcomfort) were an Iuy or no, ſundry Interpreters, and namely *Auguſtine* do doubt: ſeeing the Gourd is fitter for ſuch a purpoſe, which the Hebrew word ſeemeth alſo to ſignifie. For the Gourd is full of braunches, and beareth great broad leaues, and by the helpe of tendrels, or capreols quickly claſpeth, catcheth hold, and climbeth vp to a great height, and maketh a pleaſant Arbor to ſit vnder, and to defende a man from the heat of the pearching Sunne.

Furthermore it is of a cooling nature, and therefore in hot ſeaſons very fit to ſhade and ſhroud the bodie. Being receiued inwardly into the body, being diſtempered with heat, it ſemblably aſſwageth and temperately cooleth it: as alſo do ſalades made of Cucumbers, Melons, Pepons, Citruls, Letuce, Orach, and Purſelaine, which are vſed to be eaten at the beginnings of meales: and ſome of them alſo to be ſmelled vnto, to refreſh the weake ſpirits.

The 34. Chapter.

Of the Mulberie *tree, and his fruite.*

THe Mulbery tree hath a great & large body, a rugged rinde, his wood inwardly of a boxie or yellowish colour, his leaues large and snipt about the edges like a sawe, in bignes not much vnlike to the fig tree: his fruit is fashioned longwise, much after the proportion of an egge, and consisteth of many berries growing togither: being at the beginning of a white colour, after red: and at the last when they be ripe, blackish. He bloometh last of all other trees: neither bringeth he foorth any flowers and leaues, vnlesse the spring be calme and temperate, as though it were vnwilling to abide any iniury of nipping frost, or sharp winterly weather: againe, it bringeth foorth the first of all others, a ripe and nourishable fruite.

The Mulberie being ripe, tanneth and dieth a mans fingers with a bloodie colour. When it is vnripe, (that is, being white before it grow to be red) it scowreth out spots, and filth from the skin, as well as water.

The fruite of this tree is of right holesome effect in cooling and refrigerating, namely in

in the Sommer season: and is best afore or at beginning of meales. For being eaten after dinner or supper, it putrifieth, and engendreth corrupt diseases, like as Cherries, Plums, Damsons, Cornell berries, Peaches, yoong grapes, and such like do. All these taken after meate, do coole, and refrigerate, quench thirst, and conueniently qualifie the heat of the liuer. Neither am I greatly squeymish or scrupulous to allow and admit the same to be eaten after meates, so that onely the iuyce of the fruites be sucked and swallowed. For being so taken, they keepe down and represse fumes in them that haue drunken wine somewhat largely.

The same effect also haue other moyst and succulent fruits, as pomegranates, orenges, lymons, and Pomecitrons, which being taken after meats, haue vertue, meruellously to preserue a man from being ouertaken with wine, or easily ouercome with drunkennes. And therefore the saieng of the Poet *Horace* touching this matter, may seem neither disagreeing to naturall reason, nor yet hurtfull to bodilie health:

At end of meales who Mulberries doth eate,
Shall healthfull be in parching sommers heat.

Of Mulberies and likewise of brier berries there is made an excellent confection or medicine, called *Diamoron*, which hath singular vertue to staie the Vuula, and to helpe the swellings of the toong, and the almonds

or kernels of the iawes or throate.

These soueraigne helpes and comfortable cordials, which God the author of nature bestoweth vpon man, are sometimes taken from him, as a punishment for his sin and wickednes, when as either he forgetteth to acknowledge and to be thankefull for this his diuine bounti e, or otherwise lewdly abuseth his good gifts and benefits: as *Dauid* in many places of his Psalmes witnesseth: namely where he reckoneth vp these among other delicacies and staies of this life, saieng: that

Psal. 78, 47. *the Lorde gaue their fruites vnto the Caterpillers, and their labors vnto the Grashopper: That he destroied their vines with hailstones, & their Mulberie trees with the frost.* For it is often seen, that through vnseasonable weather, the flourishing vines, Mulberies, corne, olyues and other fruites be so sharpely nipped, blasted, and frost bitten, that no profite or commoditie at all commeth of them.

But sith we are now grown to discourse of the Mulbery, it shall not be amisse (as it were by the way) to shew an history therof, written in the Books of the *Maccabees*. For, when as *Antiochus* king of Syria warred with a deadly hatred against the Iewes, and gaue the onset vpon them with all manner of weapon and munition that could be deuised: among other furniture and martiall habilimentes, he brought into the battell 32. elephantes, carieng strong towers of woode on their

backes,

backes, wherein were put armed souldiours and warlike fellowes, wel appointed. And to pronoke the elephants to be the more fierce in fight, they holde before them red clothes, died and dipped in the iuice of red grapes and Mulberies. For elephants are enraged and exasperated at the sight of any red or bloody colour, and therby run they the more eigrely and fiercely among the thickest of their enimies. 1. Macc. 6. 30. 34. 37.

Elephants cannot abide the sight of red colour.

The 35. Chapter.

Of the Sycomore, and wilde Figge tree.

THe Sycomore is a tree, whose compounded name sheweth it to be iointly deriued from the fig tree, and from the mulberie tree. The fruit of it is called *Sycaminos*. It is described by *Dioscorides* and *Plinie* to bee a great large tree, like a Fig tree, and hauing leaues much like to the leaues of the mulberie tree. The fruit which it beareth, is nothing pleasant in taste, but rather vnsauerie, vnrelishie, sowrish and vnripe: the which groweth not vpon the branches and boughes, as other fruites doe, but vpon the stocke or stem, and in forme is like to the wilde fig; it neuer waxeth ripe, albeit it is somewhat sweeter than the vnripe greene Fig; neither hath it within it any such store

of ſmall kernels.

This tree ſerued in ſteede of a pulpet to
Luk.19,4. *Zacheus*, being deſirous to ſee Chriſt. For he being of a low ſtature, climbed vp into a Sycomore or wilde Fig tree, withdrawing himſelfe (as it were) from vaine and tranſitorie things, to the intent he might behold and haue a ſight of *Ieſus*. So that in this *Zacheus*, we haue a liuely type of the Gentiles expreſly ſet downe vnto vs: For that the Gentiles by faith haue free acceſſe vnto Chriſt, and are reckoned in the number and fellowſhip of the faithfull.

The power, force, efficacie and effect of this faith, Chriſt himſelfe by commanding
Mat.21,19. the ſodaine withering of a Fig tree, mightily and ſtrangly deciphereth. By example whereof, he ſtirreth vp his Apoſtles, to ſeeke the ſame, and hauing it daily to feede and nouriſh it: aſſuring them, that if they haue faith,
Luk.17,6. and ſhould ſay vnto a Sycomore tree, *Plucke vp thy ſelfe by the rootes, and plant thy ſelfe in the ſea, it ſhould euen obey them.* And that if they
Mat.17,20. ſhould ſay to a mountaine: *Remoone thy ſelfe hence to yonder place*, ſo that the ſame neceſſa-
Mark.4,31. rily ſerue to the aduancement of the Goſpel, it ſhal foorthwith remooue: their faith being ſurely and vnmooueably grounded in Chriſt without any maner of wauering or doubting, and hauing ſuch operation and working
Luk.13,19. qualitie, as hath a graine of Muſtard ſeede. Which albeit it be ſmall and little, yet being

ground

ground and bruiſed, it ſheweth foorth his ſharpe nature, biteth the noſe, and ſhaketh the whole body by prouoking neeſing. Faith therefore and the doctrine of the Goſpell is fitly reſembled to this little graine, for that it enflameth the hart and minde of man, and entirely draweth it vnto the vnfained loue and obedience of God. But of this hath been ſpoken afore.

Now to returne our ſpeech eftſoones to the Syeomore. The Prophet *Iſaiah* ſharpely inueigheth againſt *Ephraim* and the inhabitants of *Samaria*, for their malapert and rebellious contempt of God.

For when as the Lord had ſundrie waies afflicted them, with intent to bring them vnto repentance, yet they ſtubbornly in the pride and preſumption of their harts, deſpiſed his correction, and acknowledged not his handie worke: but rather became worſe and more inſolent. Yea, they ſo lightly accounted of the calamities, burnings, ouerthrowes and ſpoiles made vpon their goods and houſes, that they ſeemed in their harts thus ſcoffingly and flowtingly to ſay: *Our bricks and tile worke is fallen downe, but we will build it againe with ſquared ſtones: The Sycomore (or wild fig) trees are cut downe, but we wil change them into Cedars.* As though they ſhould haue thus ſaid: The loſſe and hinderance which we haue receiued, is but a triſle, and a thing of nothing: we will repaire and reedifie it againe Iſaie. 9, 9.

againe with little ado and small cost: yea we will new builde euerie thing in farre braue sort than afore they were. In steede of bricke worke, we will set vs vp gorgeous houses of Marble. In steede of the *Sycomore*, which is a common and base kinde of wood, we will wainscot our rooфes with Cedar, and euerie thing shall be far more sumptuous and magnificent than earst it was.

Thus therfore they turning the deafe eare to all the fatherly admonitions and gentle corrections of the Lord their God, and wantonly (not without scoffing terms) despising his chastisements; prouoked his further wrath to be extended against them, and far more greeuous plagues to be woorthily inflicted vpon them.

There is also mention made of this Tree by the Prophet *Amos*: who being neither a Prophet, nor a Prophets sonne, neither brought vp in any points of learning, but a plaine herdman, and a Countrie hinde, was extraordinarily called by God to a prophetical function, and inioined to thunder out dreadful sentences against king *Ieroboam* and *Amazia* the Priest. And when *Amazia* withstood him, *Amos* first of all purgeth and excuseth himselfe, for that he was enforced to execute this charge, albeit he were neither Prophet nor Prophetically trained vp from his youth. And therefore sith this office and function was laide vpon him by God himselfe,

ſelfe, he proteſteth that he ought and muſt obey him, rather than either the king or the prieſt. Yet did not *Amazia* thus leaue him, but importunely vrged & perſuaded him to deſiſt from Prophecieng againſt the king, and to depart and flee into the land of Iudah out of the precinct and iuriſdiction of Iſrael, and ſo by flight to ſaue his life, leaſt otherwiſe he ſhould be impriſoned, and afterward put to death.

Amos neuer a whit diſmaied with all theſe threates, boldly and conſtantly auouched his vocation, flatly proteſting and directly affirming, that he neither ment to forſake his calling, nor to leaue one iot of his cõmiſſion and embaſſage vnexecuted. And therefore he plainely confeſſeth himſelfe to haue been *neither Prophet nor Prophets ſonne, but onely an herdman, and a gatherer of wilde Figges, or Sycamines. But the Lorde tooke me* (ſaith he) *as I followed the flocke, and ſaide vnto me: Go, Prophecie vnto my people Iſrael.* Not waighing therefore either the Kings commandement, or the Prieſt *Amazia* his menaces, he frankly diſcharged his office, and freely vttered his meſſage, boldly and without feare denouncing deſtruction vnto them both. Amos. 7, 14

The like vndaunted boldnes vſed alſo the Apoſtles, when as they were threateningly charged and commanded by the Phariſees, that they ſhould not in anie wiſe ſpeake or teach anie more in the name of *Ieſus*. But *Peter* Act. 4, 18.

ter and *Iohn* boldly (yet modestly and without contumelious reproch) answered them, saieng: *Whether is be right in the sight of God, to obey your commandements rather than God, iudge ye,* that know the precepts of the Law. *For we cannot but speake the things which we haue seen and heard.*

The 36. Chapter.

Of the Pomegranate.

THe Pomegranate Tree is named *Granata*, for the great number of graines, berries or kernels that are in the Apple or fruit thereof. And it groweth most plentifully in the Realme of Granado. The Tree is not very great nor tall: the leaues straight and narrow, like vnto Willow leaues, but smooth and greene.

Of this Tree there be two sorts; the tame, and the wilde. The flower of the tame is called *Citinus*: and of the wilde, *Balaustium*. The which be of a scarlet or Vermilion colour. The Apple which it beareth, is roud, & within full of red kernels or graines. The rinde, which is called *Sydion* or *Malicorium*, before it be drie, is thinne & tender, but being dried, it waxeth hard and in a maner woodish. This fruit is in taste somewhat sweetish, of an

an astringent qualitie, and good to alaie thirst: somtime in relish like Wine, and hath a kind of sowerish taste, which is very commodious and good to coole the liuer, and by reason of his astriction, is of great effect to stop the laske and bloodie flixe.

Often mention is made of this Apple in the Scriptures, & therby is signified the honourable titles and ornaments of vertue, integritie, and also chaste, sweete, comely, and pure speeches. So the Bridegroome speaking to his spouse, and with sweete persuading words, alluring hir vnto him, saieth thus: *I will giue thee drinke of spiced wine, and the sweete new iuice of the Pomegranate*: that is, I will recreate thee with my pleasant talke and conference: I will refresh thee with my holesome doctrine, and cheere thee with a spirituall compotation. Cant. 8, 2.

Againe, in another chapter; where the Bridegroome vttereth his tender loue & surpassing delight which he taketh in his spouse the Church, and in hir beautie, eies, lockes, teeth, lips, and cheeks, he saith, that *hir cheeks are like a peece of a Pomegranate*: which is, as though he should haue said: Euen as a Pomegranate being cut in the middest, sheweth foorth his delicate and goodly scarlet coloured kernels: so likewise thy cheeks being of a most comely and gratious ruddy constitution, are amiably delightfull. Thereby is also signified, chastitie, modestie, shamefastnes, and Cant. 4, 3.

and honesty, for that persons furnished with these vertues will quickly blush. And a little
Vers.13. after in the same Chapter, *The fruites that are planted in thee, are like a very paradise of Pomegranates, with sweete fruits* and other fragrant herbes, which growing neere hand, make all the rest the sweeter and more odoriferous. By all which, he signifieth all maner of pleasant, delightfull, and comfortable thinges, seruing to refresh the minde and spirites of man.

And whereas in this Song or Canticle the Bridegroome and his Spouse, do continually and euery moment almost testifie their mutuall affection, and with pleasant conference delight themselues, qualifieng and driuing away the languishing passions that vsually be found in loue: the one therefore oftentimes inuiteth the other to come for recreation into the gardens, *to see whether the vines budded and whether the Pomegranates flourished.* For the one cannot abide to be separated from the company of the other; but desire to keepe continuall company togither, and the one still to enioy the others familiar conference.

Cant.6,10. and 7,12.

And bicause Pomegranates be delectable to the eie, yeelding a pleasant taste & toothsome relish, therefore doth God commaund (for a further beautie to the Temple) Pomegranates and Bels to be made, to the end, that the blockish & dul Iewes beholding the same

Exo.28,33. and 39, 24.

same (which yeeld such abundance of goodly redde and sappie kernels, being enclosed within a hard skin or rind) should retaine in their memories the harde barke of the Law, vnder which they liued: and that afterwards there shoulde ensue through the bright shining light of the Gospell, the most sweete, pleasant, and comfortable iuice of the Euangelicall doctrine.

1. King. 7, 18. 20. 2. Kings 2, 25, 17. 2. Chr. 3, 16. Iere. 52, 22. Hag. 2, 20. Ioel. 1, 12. Eccle. 45, 9.

The 37. Chapter.

Of the Citron, Orenge and Lymon trees, and of their fruits.

THe olde people of the Iewes were not without the vse of Orenges, Citrones and Lymons, as well for delight and pleasure, as for condiment and sauce. They be of colour yellow, tawnie, saffronlike or palish, and for the most part, rounde, and sometime longwise, fashioned like to an egge; specially Citrons, and Lymons, which yeelde foorth a gallant smell, & doe singularly recreate and comfort the hart.

Of the pils or rindes of these fruits, being cut into small and thinne peeces, or slices, and condited in honie, or preserued in sugar, there is ordinarily made certaine delicate iunkets and dainty banketting dishes, called Sucket,

Sucket, not onely toothsome and pleasant in taste, but comfortable and restorative also to the hart. For which purpose also some do vse to preserue in hony the flowers of this tree, before they be full blowen: which be very soueraigne and cordiall to restore the spirites being weakned, to comfort the hart, stomacke, and inward faculties, and to be giuen to such as be wasted, or fallen into consumptions.

And albeit the trees that beare Cytrones, Orenges and Lymons, be seuerall & distinct one from another: yet were they all three by the ancient writers, contained and comprehended vnder this one name of the Citron tree.

There is another tree, not the same with this, but much differing from it, & is called also *Citrus*, which beareth not any such braue yellow fruit as this doth. And it is not much vnlike to the wilde Cypresse or Cedar tree; insomuch that many hold opinion, that it is the very same tree, which is called in the Bible *Shittim wood*: whereof God commanded the bars, beames, tables, and offering altars of the Tabernacle to be made. For the wood heereof is precious, and will not rot and putrifie, neither will any woormes breede therein.

Exod.25,5. 10.23.28. & 35.7.24. and 37,1. and 38,1.

And being plained and smoothed, it hath a most excellent graine, ful of braue running veines all along, much like as we see in our common

common Motley cloth, or in braunched Chamlet, Durance, Mockadoe, or Damaske.

There are vsed to be made of this Wood in some places, faire and costly folding Tables; of Ioiners worke, which for the naturall varietie of the pleasant strakes, and amiable colour, and also of the eeuennesse and slicke smoothnesse, be to the eie of the beholder, right gallant and delectable.

Wherefore I iudge that God would haue such things as serued for the building of the Arke of the Couenant, and vse of the Priests in the Temple, among the Iewes, to bee wrought and made of Cedar and Citron wood. Exod. 35, 7. 24. & 37, 1. and 38, 1.

For, the Iewes being drawen and allured (like children) with the outwarde glittering shew of externall things: it pleased the Lord, for the better bringing of them forwarde in the race of Religion, and true worship; and also the better to keepe them in dutifull awe and obedience, to appoint all things in their Rites, Sacrifices and Ceremonies, gorgeous, sumptuous, magnificent, curious and maiesticall.

The

The 38. Chapter.

Of Saffron.

SAffron hath a rounde roote like to an Onion; & leaues or blades long and narrowe like grasse, or smal Rushes, growing vpwarde, of a watchet or pale blewe color; from out of the middle whereof, there hangeth downe the Saffron blades or threds of a red colour, and fragrant smell, and of so strong a sent, that with his soporous qualitie, it much affecteth and preiudiceth the braine.

But it is so cõfortable for the hart, that if it be tied to the ring finger of the left hand, it presently pearceth and sendeth his vertue to the hart. The agreement and sympathie betweene it and the hart is so great, that being either taken inwardly, or applied outwardly, it foorthward worketh by the Arteries, and ceaseth not till it get accesse vnto it. Whereby it both procureth beautie to the bodie, and causeth a fresh colour in the face, so that it be moderately and measurably vsed: for immoderate vse thereof will cause a man to laugh excessiuely, and (as learned Physi-

Phyſicions affirm) doth ſo ouerioy him, that it putteth him in danger of his life, if but the waight of three drachmes thereof at once be taken. *Dioſco. lib. 1.*

The vertue therefore of Saffron being ſo ſoueraigne and comfortable to the hart of man, it is not without good reaſon, that the ſame is ſo often mentioned among other odoriferous and ſweete herbs, in the Garden and Orchards of the Spouſe, in the Canticles: ſo that for the greater fragrancie, there are bounde vp togither (as it were into one Noſegay) *Camphire, Spikenard, Saffron, Calamus, Cynamom, with all the ſoote trees and herbes in Lebanon, of Incenſe, Myrrhe, Aloe, and ſweete ſpices.* By the which is both ſignified the beautie, honor, comelineſſe and ornament of all the Vertues, and alſo the Praiers of the Church, and of the godly, which be as the Prophet *Dauid* ſaith, *as the incenſe and ſacrifice of a ſweet ſmell.* Cant. 4, 13. Pſal. 40, 6. Eccl. 45, 2.

Moreouer, as liquors, linnen, woollen, or other wares whatſoeuer, be of colour light, or deepe, yellow, browne, watchet, or red, according to the nature of the ſtuffe, and mind of the Dier, ſo hath the ſame his name giuen vnto it from Saffron. Phyſicions alſo in iudging of Vrines, and marking ſuch as be Saffron coloured or reddiſh, doe note the ſame for a token of a burning Ague, and hote diſtempered liuer. So is there a notable vnguent made of the dregs of the oile of Saf-

fron, called *Crocomagma*, of great effect and vse in Physicke.

But as touching Garments of Saffron, scarlet, and purple colours, there is often mention found in the sacred Bible, as there is also in other Writers, in whose Bookes we reade of Emperors Scarlet robes, and of the Purple and croceous or Saffron coloured garments of other high personages.

So doth the Prophet *Ieremiah* in his Lamentations bewaile the miserable estate of *Ieruſalem*, being ruinated and brought to nothing, dispoiled of all hir honorable ornaments, and ech way pitifully deformed and ransacked. *They* (saith he) *that were woont to*
Lam.4,5. *fare delicately, doo perish and sterue in the streetes. They that afore were clad in cloth of Raines, Scarlet and Purple, make now much of doong.*

X

The 39. Chapter.

Of the Myrtle tree, which retaineth the same name, and is so called in all countries: and of the wilde Myrtle.

THE Myrtle is a small Tree, alwaies greene, dedicated by the Poets to *Venus*, and consecrated to Wedlock, wherin is required chastitie and concord. It beareth leaues much like

to

to the Oliue or Priuet, but that they be narrower, & in colour of a dark or deepe greene: the berries be blacke & like to the berries of Iuniper, of a winish taste, out of the which (as also out of the leaues thereof which be soft) there is drawen an excellent princelie Oile, wherewith *Esther* annointed hir selfe, when she was married vnto king *Ahasuerus*. *Oleum Myrtinum.* Esth.2,12.

There is also made of the berries of this Tree an excellent kinde of Wine, called *Vinum Myrtiles*, which is indued with an astringent qualitie or binding vertue; and singularly comforteth and strengtheneth the stomacke being weake. The same is also good to wash such members as haue beene burssten or out of ioint, and them that be bruised with any great fall.

With the boughes of this tree, the Scripture recordeth how the Hebrewes were accustomed to trim vp their houses, and to garnish the vtter parts of their dores at their solemne feastes of Tabernacles and others, which they celebrated and kept for ioy of the restauration of the Temple, after their carrieng into exile by the Persians. Leu.23,40. 1.Esdr.4.47 1.Macc.10, [verſ.21. 2.Mac.10,7

So did *Nehemiah* the restorer of the Citie, of the Temple, & of the Lawe, command the people, after their returne home to *Ierusalem* out of captiuitie and banishment, that they should (euerie one of them) go forth into the mountains and woods, & thence bring (as in an high & festiuall solemnity) Oliue brãches, Iohn.7,2. Nehe.8,15.

Pyne branches, Myrtle branches, Palme branches, and braboches of thicke trees to make boothes, for the further furniture of that merrie day of common ioy. Which custome also other Regions and countries doe yet obserue, when as either any royall solemnitie for the coronation or receiuing of the prince, or for some victorie against the enimie, or deliuery from some long and dangerous siege, or some other token of ioy and gladnes, is offered to be solemnized and testified. Thus did the Troians (as *Virgil* writeth) when they thought their Citie shoulde haue beene deliuered from the long siege, and the Greekes expulsed out of their countrey.

Aeneid. 2.

We wretched soules in forlorne plight
To see this dismall day,
To strew the Churches all along
With boughes and flowers assay.

But *Isaiah* the Prophet (who sheweth himselfe most skilfull in the nature and qualitie of Plants and herbes, and who most often with the same vseth to garnish and illustrate his prophetical writings) pronounceth them happy and blessed that put their trust in the Lorde, and onely depende vpon his diuine goodnes and prouidence; in so much that no harme shall touch them, but that rather all such things as seemed any way to threaten their harme, shall (the case being altered) worke to their profite and benefite: which

he

he bringeth in and sheweth, where he saith, that in *steede of low thornes there shall growe high firre trees, and in steede of nettles and weeds, which are stinging and noisome, there shall growe Myrtle trees*, which are goodly, beautifull and sweete smelling shrubs. Whereby he noteth that in lieu of greeuous and hurtfull things, there should be those that are holesome, fruitefull and amiable: that is, for vices there should be vertues; for bondage liberty; for banishment, restitution and returne vnto our heauenly Countrey. Isai. 55, 13.

Againe, where the Lord sheweth his merciful kindnes to the afflicted, comfortlesse, and distressed Israelites, promising that he will helpe, releeue and succor them in their extreme and intollerable misery. *I will* (saith he) *open the riuers in the tops of the hils: I wil turne the wildernes to waters, and the dry hungry ground to fruitfull soile. I will plant in the waste ground the Cedar tree, Pyne tree, and Myrtle; the Firre tree, the Olyue, the Elme, and the Boxe.* Whereby he sheweth, that he will alter the course of nature, and beyond all hope or expectation of man, will helpe his people in their distresse; so that in a desart and fruiteleſſe countrey, there shall grow goodly, faire, and beautifull trees; that is to say, the barren & dry mindes of men should bring foorth the most florishing buds of renowmed vertues. Isai. 41, 19.

A little after, he prosecuting the same argument, promiseth to his people consolati-

on and tranquillity of conſcience, and that he would eftſoones gather togither his diſperſed Church; and that the ſame ſhoulde be reſtored againe after a while, to hir former hue and ancient beautie: the which his gracious promiſe he confirmeth in theſe figura-
Iſai. 60, 13. tiue tearmes: *The glory of Lebanon ſhall come vnto thee, the Fir tree, the Elme and the Boxe tree togither, to beautifie the place of my Sanctuarie.* Whereby his meaning is, that his Church ſhould be builded not onely with the excellent trees of Lebanon, but alſo that what elſe ſoeuer in the world, was magnificent, heroical and renowmed, ſhould be brought to the building and garniſhing of the ſame. And that not onely the poore, ſimple, and ſeely people, (whom the worlde leaſt eſteemeth) ſhoulde be called thither: but alſo Kinges, Princes, Dukes, Lords and Nobles ſhoulde be incorporated into this fellowſhip, and endenizoned into this faithfull company.

But, for that there is mention alſo made of Myrtle trees by the Prophet *Zacharie*, in a viſion appeering to him, I will deliuer my iudgement breefely, and what I think of the ſame; for fully and thoroughly to diſcuſſe it, requireth further diligence, and exceedeth the reach of my ſimple vnderſtanding.

Woods and Groues are often denominated of ſuch herbes and trees as moſt plentifully growe therein, as namely of *Arundo*, a reede, is the place where it groweth, termed

Arundi-

Arundinetum, which is vſed for the reedes or ſtubble it ſelfe: whereupon in the Booke of Wiſedome it is ſaide, *The iuſt ſhall ſhine and run through, as ſparkes among ſtubble*: that is, the brightnes and ſhining of the Saints ſhal burn vp the vngodly, euen as ſtubble or dry reedes with the flaming force of vehement fire. And ſo is the place where ſtore of Date trees grow, called *Palmetum*; and where any Myrtle trees be, *Myrtelum*. In this greene plot was the viſion exhibited to *Zacharie*, the which he reporteth and maketh knowen to the people, that his prophecie being conioyned and accompanied with a viſion, ſhoulde be had in the greater account and eſtimation among them, pearce the deeper into their dull vnderſtandinges, and the ſooner ſtir vp and awaken their drowſie, ſlouthfull and careleſſe mindes. *I ſaw* (ſaith he) *by night, and behold a man riding vpon a red horſe; and he ſtoode among the Myrtle trees that were in a bottom, and behind him were there red horſes, ſpeckled & white: & I ſaid, O my Lord, what are theſe? And the Angell that talked with me which was he that ſtoode among the Myrtle trees*, (by whom, as I thinke, Chriſt is ment, whoſe deſire is to ſee his Church being emblemiſhed with ſins, to be repoliſhed and amended) *anſwered me and ſaid; theſe are they whom the Lord hath ſent to go through the world*. By which wordes he ſheweth, that in the darke and blinde valley of this worlde, wherein the euill are mingled with

Wiſd. 3, 7.

Zach. 1, 8.

with the good, the Lord god by his wonderful prouidéce hath a ſpecial care of al things, turning all to the beſt, for the behooſe of his children, directing, comforting and guiding by his holy ſpirit, the Church, by his Chriſt, by the Apoſtles and other faithful miniſters, that carefully execute their offices and functions, according to the diſpenſation of ſuch gifts as they haue receiued. Vpon whom the charge ſpecially lieth, by holeſome exhortation (as *Paule* warneth *Timothie*) to exhort the people (yea and ſometimes by threats to ſtir them) to amendement of life, and to returne and be reconciled to God, from whom they haue departed. Which thing if they will do, his plagues and puniſhments ſhall ceaſe, and their afflictions ſhall haue an end.

1. Tim. 6, 2.

The Prophet therefore, declaring this his viſion vnto the people, prouoketh them to repentance, whereby God would be appeaſed and agreed with them, and woulde withdraw his cenſures and chaſtiſements, and that they ſhould be as highly in his fauour as euer they were. And thus much of this amiable and ſweete ſhrub, Myrtle.

Like vnto this, is there alſo another ſort of Myrte or Myrtle which is wilde, whoſe berries the Mauiſſes, Throſſels, Owſels & Thruſhes, delite much to eate, inſomuch that the fleſh of theſe birdes doth yeeld a ſweete (and as it were a ſpiced) reliſh, like to the taſte of the berries.

Wild Myrtle.

Like

Like alſo and of kin to this wilde Myrtle, is another kinde of ſhrub or low plant, called *Pſeudomyrtus*, of a pleaſant ſmell and ſomwhat ſtrong withall, whoſe leaues and wood being dried, are vſed to be laide in wardrobs and preſſes to perfume clothes and keepe them from Moths.

Pſeudomyrtus, called alſo Rhus, or Sumach.

Among theſe wilde Myrtles is reckoned alſo the Huluer, whoſe leaues (indeede) be like the Myrtle, ſauing that they be broader & ſo prickly pointed, that if a man take not heed in the handling of it, he may quickely pricke his hande: the berries growe on the leaues without any ſtalke, of the bignes of a peaſe, and leſſe than Myrtle berries; of a red corally colour, and the roote thereof is ſaide to be good to prouoke Vrine, and to driue out grauell.

The 40. Chapter.

Of the Pine *tree, and of the* Pine *Apple.*

THE Pine is an high, ſtraight and great tree, with thin, rounde, and ſharpe pointed leaues. The fruit or Nut being well enough knowen needeth no long deſcription: the kernell with

with all nations is reputed aſwell nouriſhible as medicinable: the fruit is called a Pine Apple, wheras it is indeede, a Nut, but withall ſo harde, that being hurled at a man, and hitting him, it ouerthroweth & felleth him. Whereuppon there is in *Macrobius* a pretie wittie ieſt, aſcribed vnto *Caſellius* the lawier, which grew vpon this occaſion. One *Vatinius* a Romane that had founded and ſet out certaine Fence games and ſword plaies, being pelted with ſtones by the people, made this ſute to the maiſters of the reuels, and ſo far preuailed with them, that at his requeſt they ſet downe an order, and cauſed the ſame by the publike crier to be proclaimed; that no man ſhould be ſo bolde to throw any thing into the liſts or plaieng place, vnleſſe it were an Apple. It fortuned that this *Caſellius* being ſought vnto by a certaine fellow, for his counſell and aduiſe in this matter, whether this fruit of the Pine were a nut or an Apple, merrily and wittily thus anſwered him, ſaieng: *if thou wilt hurle it at Vatinius head, it is an Apple*. So deadly did the people hate ſuch a pernicious Citizen, that they deſired rather to haue him rid out of the way than to haue him liue any longer, to the infection & ill example of the Countrey and Common wealth.

Lib.2. Saturnal.ca.2.

But the Prophets (as afore hath beene ſhewed) doe often vſe in their propheſies to inſert this Pine tree, and other memorable

plants

plants and herbs. Among others, the Prophet *Isaiah* in displaieng the detestable abhomination of the Heathen in forging vnto themselues Idols and Images, beautifieth and garnisheth his oration with a learned and artificiall recital of sundrie Trees: shewing the great care and diligence, which the Smithes, Carpenters and other Artificers take to make and fashion these blockish toies, and ridiculous bables, which neither serue to any vse, neither can any way helpe, defend, protect, or saue them that bow thervnto. Isaie.44,12.

Yea he so precisely setteth downe the Smithes senseleſſe follie, that he omitteth not so much as the syle, hammer and fire, wherewith they toile till they be euen wearie and thirstie, about the fashioning thereof. And for the Carpenters trade, he reckoneth vp in a beadroll, his line, his red thred, his rule, his axe, his sawe, his compasse, and such other tooles, as serue for the polishing and plaining of wood: insomuch that with some of them he heweth down Cedars, Pine trees, Okes and Firres: with the chips thereof, he maketh a fire, warmeth himselfe, baketh bread, and seetheth his meate: with the rest, he fashioneth and maketh a god, before whom he kneeleth, worshipping it, praieng vnto it, and saieng: *Deliuer me, for thou art my God.*

This and much more doth the Prophet *Isaiah*

Isaiah at large, and with sundrie repetitions set downe in that Chapter, to the ende men should remember; of whom & from whence they ought to seeke all helpe, aide, assistance, succour and saluation: before whom onelie they are to bow their knees, and to whome they ought to lift vp their hands, eies and harts, namely, vnto almightie God, to whom onely all honour and glorie is due, and who through his deere sonne Iesus Christ our Redeemer and Sauiour, abundantly strengtheneth vs with his holie Spirite, that none euill or aduersitie can either daunt or ouercome vs.

The 41. Chapter.

Of Boxe.

AMeruell it is to consider, how farre manie that would faine seeme to haue knowledge in Plants and Herbes, are deceiued and ouerseen in their termes and appellatiõs touching the same. So some there be, that take the herbe *Anethum* (which signifieth Dill) and is vsed by Christ in his sharpe Sermon against the auaritious Pharisees, to be Anise. Whereas Anise is a distinct herbe by it selfe, and bringeth

Mat. 23, 23.

geth foorth a seede that is excellent good to dissolue windinesse. So also doe we vse the leaues of Dil in condiments, broths and decoctions, but not the seed. Whereas the seed of Anise and Fenell is by proofe and practise found to be wholesome, effectuous, and to giue a pleasant taste, as well to Beere and Ale, as vnto bread, iunkets, rosted or boiled fruits, &c.

So also the Fir tree called *Abies*, is not (as some ignorantly and erroniously haue affirmed) the white Popler, but a Tree which the Prophets for the better and plainer instruction of the people, vse in their propheſies, whensoeuer they either beate downe pride and arrogancie, or raise vp and comfort the weake and comfortlesse.

The Firre tree is euer greene, and hath leaues growing all alongst the stemme like vnto a combe, and directly standing opposite one against another; the flower which it beareth, is of a Saffron colour, and very pleasant and delectable to the eie.

As the Larch or *Larix* tree is like to the Pine, so is the Pitch tree like vnto this: of the timber whereof, they make Masts and Saile-yards for ships.

But to come againe to the Boxe tree. They that take the Boxe to be all one with the Palme tree, are greatly deceiued, sith the one altogither and in ech respect differeth from the other, sauing that they both be euer greene,

greene, and neuer shed their leaues. This error grew (as I thinke) at the first, for that the common people in some Countries vse to decke their Churches with the boughes and branches thereof, on the Sunday next afore Easter, commonly called Palmesunday: for at that time of the yeere all other trees for the most part are not blowen or bloomed.

Heereabouts whersoeuer the Boxe tree groweth, we see it to beare a holowish and somwhat round leafe, smooth & still greene, with a tender flower, and hauing a strong sent and fulsome smell, which neither men nor beastes take delight to smell vnto, but loath & turne from it: his wood is hard, ponderous and waightie, insomuch that being put into the water, it sinketh to the bottom: his colour pale, inclining to some yellowe, whereupon we vse to call such persons as be tawnie coloured and weasell faced, by the name of Boxie cõplexioned. Some there be that beare men in hand, that the powder and shauings of this tree is medicinable & good to cure the french pockes, and that it matcheth in goodnes Eben or *Guiacum*, and the wood called *Lignum Indicum*: whose opinion (as false and erronious) I vtterly mislike. For *Lignum Indicum*, hath a sweete and pleasant smell, an oylie or gummy iuice, and a reasonable good taste: whereas Boxe is naturally dry, iuiceleese, fulsomely and loathsomely smelling, vnpleasant in taste, indued with a venemous

venemous qualitie, which he that is disposed to taste it, shall finde true.

Of this wood there are woont to be made by Turners, combes, writing and plaieng tables, handles for tooles and instrumentes, pipes, boxes, tops, bowles and such like, for which purpose it is fitter, than to be ministred any way in medicine.

I once knew a fooliſh cockbrained Prieſt, which miniſtred to a certaine yoong man the aſhes of Boxe, being (forſooth) hallowed on Palmeſunday, according to the ſuperſtitious order & doctrine of the Romiſh church, which aſhes he mingled with their vnholie holie water, vſing to the ſame a kinde of fantaſticall, or rather fanaticall, doltiſh and ridiculous Exorciſme. Which woorthy worſhipfull medicine (as he perſuaded the ſtanders by) had vertue to driue away any Ague, & to kill the worms. Well, it ſo fel out, that the Ague (indeed) was driuẽ away; but God knoweth, with the death of the poore yoong man. And no maruell. For, the leaues of Boxe be deletorious, poiſonous, deadlie, and to the bodie of man very noiſome, dangerous and peſtilent: as the ſtrong and lothſome ſmell, and the fulſome bitter taſte therof, doth euidently bewray and diſcouer.

And nowe to continue my former argument; namely, to ſhew ſome Similitudes taken from hence by the Prophets, which they aptly and fitly haue inſerted into their Ser-

mons

mons and sentences. First, seeing this wood is of such an horny or ironlike hardnes, that whatsoeuer is engrauen into it, will not easily be blotted out and taken away, the Lorde commanded *Isaiah* to amplifie and exaggerate the heinousnes of the Iewes sinnes, who trusted to the aide and protection of the Ægyptians: and to notifie vnto them all, how beastly and shamefully they had forsaken and departed from their good and gracious God, and sought helpe elsewhere than of him. And, by the way he giueth vnto him this straite charge, that he shoulde so surely describe and write out their offences, and so firmely set downe the same in noting tables and lasting monuments, that they might neuer be forgotten.

For as one greatly prouoked and throughly angred for their abhominable trecherie and shamefull reuolt, he saith thus: *Now therefore go thy way, and write this prophecy before them vpon Boxe, or in a hard and Boxie table, that it may finally remaine, & be kept still for euer.* As though he shoulde say, looke that thou so diligently from point to point set downe this their heinous offence, that it may neuer be scraped out or forgotten, by processe of any time or length of any yeeres: but that it may remaine as an euerlasting memoriall of their wickednes, and alwaies be set before their eies for a signe of infidelitie to them, and a warning or example to others, least they also

Isai.30,8.

so run into the same mischeefe and impiety.

Ieremiah also vseth the like metaphor, and proclaimeth aloud, saieng: *that the sinne of Iudah is written with a pen of iron, and with the point of a Diamond, and grauen vpon the table of their hart, and vpon the hornes of their altars, at the which they daily stande, and on which both they and their children do sacrifice.* He nameth an iron pen, and the point of a Diamond, for that nothing is harder, and therefore he requireth their sin to be written with such tooles, because they shoulde not lightly fade away, but continue for euer. And the hornes of the altars be specified, as the first entry of the temple, that whensoeuer they did any sacrifice, they might haue in fresh memory before their eies, the lewdnes of their fact and disobedience. Ierc.17,1.

So saith *Dauid: My sinne is euer before mee*: that is, presenteth it selfe continually to mine eies, and lieth as a burden vppon my conscience, so that I haue no way to disburden my selfe of these inward garboiles and torments of minde, but onely by the meere mercy of my gracious God, to be extended and shewed vnto me a most vile (yet hartily sorowfull and truly repentant) sinner. Psal.51,3.

Iob also being greeuously plunged in miseries, and (as it were) ouerwhelmed with the waues and surges of calamitie, yet hoping in the ende to be deliuered, breaketh out into tearms of vehemencie, and taking a Simi-

tude from the like things as afore, wisheth that his words might remaine for euer, and be knowne to all ages. For that he was vndoubtedly persuaded, that in the ende God would remember his misery, and make an ende of his affliction. *Oh* (saith he) *that my words were now written! oh that they were written euen in a Booke! and grauen with an iron pinne in leade, or in stone to continue for euer!* That they might alwaies remaine, and be still seene, read and thought vpon of all men. *For I am sure that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skin, and shall see God in my flesh: whom I my selfe shall see, and my eies shall beholde, and none other for me; this my hope is laide vp in my bosome.*

Iob. 19, 23.

By which wordes beside the prooning of the true resurrection of the body, (which as it is already fulfilled in Christ our head, so also shall it be in vs his members) he testifieth in the hearing of his friendes (which were vnto him more greefe than comfort) and so woulde he all others to know, that he shoulde one day be rid out of all those his troubles and aduersities.

For, albeit God had laide great affliction and trouble vppon him, and had almost brought him to nothing: yet rested he fullie assured and vndoubtedly persuaded, that the same God, in his good time would take away the same againe from him, and rayse him

him vp out of that filthy and loathsome dunghill wherein he was bemoyled, vnto his old estate and former dignitie: so that of an heauy and mournfull beginning, should ensue a ioyfull and merry ende, with fruitefull supply of children, and plentifull encrease of worldly wealth. Which thing prooueth the Booke of *Iob* not to be a deuised historie, but a true matter, and such as ought not in any sort to be discredited: so that in the same, as by a true history, done and suffred according to the tenor of the text and letter, we haue set downe vnto vs, a paterne of patience and sufferance of all aduersities, as both the Apostle *Iames* witnesseth, and before him the prophet *Ezechiell*. Iob 42, 12. Iam. 5, 11. Ezec. 14, 14

The 42. Chapter.

Of the Nut.

WHen as the Spouse (vnder which name is signified the Church, and the soul of euery godly christian, being engraffed and married vnto Christ) sought all manner of delightfull smels, and pleasant odours issuing from the best and faireſt fruits, therby to recreate and

Cant.6,10. pleaſe hir Bridegroome, *She went down into the garden of Nuts, to looke about, and ſee the fruites of the valley, and to looke if the vine budded, or if the pomegranates flouriſhed.* Vnder which metaphor is ſhadowed and ment the whole troupe of vertues.

But it is not the haſell or filberd Nut, that is heere ment, but the Walnut, which is an high and great tree, ful of many armes, branches and boughs, hauing leaues large, broad and long, and of a ſtrong ſent or ſmell; the fruit is fenced and couered on the vttermoſt part with a green huske or tender ſhel, vnder which there is another hard ſhell of a woodiſh ſubſtance, containing within it the kernell, quartered and deuided as it were into foure parts, with a ſoft tender pill, filme or skin growing betweene them.

This Nut is tearmed *Baſilica*, that is royal, for that it was tranſlated and brought by kings out of *Perſia* into *Europe*: but commonly it is called *Iuglans*, as though a man ſhould ſay *Iouis glans*, for that *Iupiter* is ſaide to be the firſt that ſhewed the vſe therof vnto men.

They are better to be eaten and with leſſe danger to health, when they be new, greene and moiſt, than when they be dry and parched. For being long kept, they grow hore and vinewed, cauſe headach, and are hurtfull both to the ſtomacke, and to them that are trobled with the cough & ſhortnes of breth.

With

With the greene shel of this Nut, there is vsed to be made a speciall medicine against al tumors and vlcers, arising in the mouth and throte, and the almonds or kernels vnder the toong. They vse also to condite and preserue these nuts when they be greene, and afore the shels waxe hard, in honie and sugar: by which way they may a long while bee kept: and the same so vsed, be not onely pleasant, but very good also to strengthen the stomacke; and are vsed to be serued in at the end of meales, for a iunket or banketting dish, as Sucket, and other daintie conceits likewise are.

There is also to be distilled out of these Nuts while they be greene and tender shelled, an excellent Water of great effect and soueraigne vertue against the plague, vlcers of the iawes and palate, wheales, scabs, spots, pimples and freckles. For the which purpose the Water that droppeth out of the new pruned spraie of the Vine in the Spring tide, is of like effect and efficacie: whereof I doe not remember, that any of the Ancients haue made any mention at all.

But forasmuch as the Walnut is outwardly hard rinded, and woodden shelled, containing inwardly a pleasant and sauourie kernell; the life of a Christian man or woman, and the state also of the Church may right fitly be thereunto resembled.

For, in this world we see faire with fowle;

hard with ſoft; rough with ſmooth; bitter with mild; ſweete with ſower; mirth with ſorrow; and comfort with chaſtiſement, interchangeably mingled and interlarded.

It is painfull now and then, and hard to breake or cracke this Nut; inſomuch that many times the teeth thereby be much indangered. Whereunto alludeth that ſaieng of *Plautus*: *He that deſireth the kernell, muſt not refuſe to cracke the Nut.* Thereby ſignifieng, that whoſoeuer woulde gladly enioy the ſweete, muſt partake and taſte of the ſower: and that whoſoeuer deſireth to attain commoditie, or releaſement of troubles, muſt not thinke ſcorne to take paines, and endure trauell.

In Gurgul.

The 43. Chapter.

Of Apples and fruits in generall.

THe differences and kindes of Apples and Fruites be innumerable; inſomuch that the age wherein we now liue farre ſurpaſſeth the times afore. For the generall delight that men take in graffing and planting, increaſeth daily the number of ſorts and kinds.

Among the which, there be ſome that as they waxe ſoone ripe, but ſo againe waxe

they soone rotten, as all Spring and Sommer fruits doe. Hastings.

But the Winter and Autumne fruit will last long, and continue sound till farre in the Winter, yea till the next Spring or longer. Winter fruit.

Of these some be sweet, some sower, some sharpe, some winish, some watrish, and some of a mixt or diuers relish: with the which for their gallant forme, colour, quantitie, proportion and taste (as also with peares, which be likewise of sundrie sorts) mans eie, palate and nose be woonderfully delighted: insomuch that he is thereupon brought into the memorie and admiration of Gods bountifull liberalitie; who hath so largely, and with such varietie heaped his blessings and benefits vpon vs.

And although all the differences heereof (by reason of the sundrie sorts of them) are vnpossible to be reckoned vp, neither skilleth it greatly for this our purpose, to stande vpon any such precise recitall thereof: yet may this by the way be noted, that those fruits which be reckoned among Apples, be of round proportion and making, whereas Peares, for the most part, be longwise, and turbinated, that is to say, narrow and sharpe at the one end, and broade (like a top) at the other.

Omitting therfore Quinces, Medlars, Citrons, Orenges, Peaches, Wardens, Pomegranates, Abrecocks, and such like, let it suf-

fice to admoniſh thus much by the way, that God hath graciouſly and frankly beſtowed theſe delicate fruits vpon man, partly for his nouriſhment, and partly for preſeruation of his health. And that the ſame God, doth ſomtime for mans ingratitude, take away againe theſe his gifts from him.

In the Prophet *Amos* there is alledged a notable and elegant Metaphore, taken from Sommer fruite that are rathe ripe, which for their prematuritie and ſoone ripenes, are greatly deſired of many; howbeit, they will not long laſt, but quickly rot and putrifie, *The Lord* (ſaith he) *ſhewed me a baſket of Sommer fruite, and ſaid, What ſeeſt thou, Amos? and I ſaide, a baſket of ſommer fruit. Then ſaid the Lorde vnto me: The ende is come vpon my people.* Amos.8, 1.

By this metaphor of rath ripe fruit or ſommer apples, which will not long continue without rotting, he ſheweth that deſtruction is neere at hand, and euen ready to fall vpon the heads of the people, and that their corruption and ſpoile ſtandeth euen at the doores, readie to conſume them, as rottenes doth ripe ſommer apples: which being any whit long kept doe putrifie, as plums, damſons, cherries, peaches, cornels, &c. that will not laſt till winter.

So that the ſenſe and meaning of this his Similitude is, that their iniquitie is ripe, and that for the ſame they are foorthwith to be conſumed, ſpoyled, and deſtroyed.

The

The like saieng is there in the Reuelation, where vtter destruction is threatned and denounced to the whoore of *Babilon*, and that all hir delites, wanton deuises, honour and magnificence shall be taken away from hir. *The apples* (saith he) *that thy soule lusted after,* Reue.18,14 *are departed from thee; and all things which were fat and excellent are departed from thee, and thou shalt finde them no more.* Signifieng therby that all those daintie conceits, stately pomps, and sumptuous banketting dishes, wherewith at full she vsed to solace hir selfe (among the which were dainty and delicate fruits, as Apples, Plums, Peaches, and such other like) should be quite taken away from hir.

The 44. Chapter.

Of the Oke, *and other trees that beare mast.*

MAnie and sundrie bee the sorts of plants and trees, whereof the holie Scripture maketh mention: the which, exactly to reckon vp, were an infinit worke. The indifferent and gentle Reader therefore shall take it well in woorth, although I haue not precisely set downe ech particular.

Now,

Now, forsomuch as the holy Prophets for the beautifieng and garnishing of their Sermons, haue inserted into their writings sundry plants and trees, not onely of such as growe and are planted in gardens, but of others also that be wilde, which for the more part are higher and taller than those that grow in the gardens, I wil (by the way) touch and set downe some of them.

Men well enough know the Beech, Elme, Oke, Quickbeame, Maple, Corke, (whose rinde or barke is vsed in sandals, slippers, and shooes for warmth and drinesse) and other mast trees, which in the old time (before the inuention of tillage and the vse of corne) ministred competent foode and nourishment. Whereupon afterward grew a prouerbe; *It is a meere folly, when we haue Corne, still to eate Acorns.*

By these trees, the prophets doe signifie stout, hautie, mightie, loftie and proud persons, which do oppresse and ouercrowe the poore and needy: and yet (notwithstanding all their stately and big lookes) the Lord can and will quickly confound, and with a trice bring them downe. For; *He toucheth the mountaines, and they smoke.* Yea, *The Lord breaketh the high Cedars*, and bringeth them to nothing.

Isai.1,29. and 2,13. and 44,14. Psal.144,5. Psal.29,5.

So also the Lorde by his Prophet Amos saith: *I haue destroied the Amorite before thee, whose height was like the height of the Cedars, and whose strength was as the Okes.* Wherby he mea-

Amos.2,9.

neth

neth and signifieth, pride, loftines, arrogancie and contempt of God.

Likewise the prophet *Zacharie* daunteth the stately lookes and proud minds of the lofty, prouoking them in respect of their forlorne estate, to howling, weeping, and lamentation; *Howle yee, O Okes of Basan* (saith he) *for the mightie strong wood is cut downe*: that is, al their strength, power and might wherein they trusted, is taken from them: the which their loftie saile, and big bragging might, he there very aptly resembleth and compareth vnto Okes. Zach. 11, 2.

For as the Oke is a very harde tree, insomuch that some of them can vnneth be cleft asunder with wedges, nor cut with axe or sawe, euen so they being aduaunced to great honors, and dignities, shrowded with multitudes of clientes attending vppon them, and wallowing in wealth at their owne desire, seemed to bee placed in such safetie, that they shoulde neuer miscarrie, but continue in their iollitie, as surely and as strongly as Okes. But against the power and might of God, nothing is able to stande.

The

The 45. Chapter.

Of the Rose, *and of Metaphores taken from it.*

THe Rose among all Nations and in al countries, is accounted a most gallant, beautifull, and sweete smelling flower, comfortable both for the braine and also the hart. Being inwardly receiued it easeth the paines & greefes of such members as be affected, and comforteth also, by reason of the astringent qualitie which is in it.

The iuice, decoction or infusion thereof is reckoned among the kindes of gentle and soft medicines: for it mildly looseth and openeth the bellie, purgeth downward yellow Choler, openeth the obstructions of the liuer, strengthening and cleansing the same. For which purpose serueth that noble Electuarie or solutiue Sirupe thereof, called *Rhodopharmacum*, which without any danger maketh the bellie soluble, and purgeth all such cholerike excrements, as ingender the Tertian Ague.

There be of this amiable flower sundrie sorts. The most common and best knowen be the white Roses: next, the Red, and the Purple Roses, which be as it were of a mixt colour

colour betweene white and red. Then the Milesian Rose, yeelding a most soote smell, and gallant deepe red colour. There be also Roses of Prouince, Carnations, Rose campions, Muske Roses, Damaske Roses, and Cancel Roses, which yeeld foorth an excellent smell, the small white leaued Rose called Eglantine, Hep or Brierbush, whose leaues be small and sweete smelling, which is a propertie that the prickly leaues haue, otherwise than the common Roses, whose leaues yeeld not foorth any such sweete smell.

Now, for that nothing sooner fadeth away and withereth than doth the Rose, therfore is the fraile, brittle, transitorie, and momentanie life of man, with all the gay glorie, pompe, pride & magnificence therof, which quickly passeth away, very aptly thereunto resembled.

And the Scripture noteth some, that nicely dandle themselues, and wantonly take their delite in sweete and fragrant odours. As where they daintily and lasciuiously conferre togither, alledging that when they bee gone out of this world, all is gone, and that nothing of a man remaineth after death. *Go so* (say they) *our life is short and tedious, passing away as a shadow, and after our end there is no returning: Come on therefore, let vs enioy the pleasures that are present, and let vs cheerefully vse the creatures as in youth. Let vs fil our selues with costlie wine and ointments, and let not the flower of* Wisd. 2, 1.

youth

youth passe by vs. That is, let vs not suffer the pleasantest time of our age, which is our youth, to passe away in carking and caring, but let vs liue all vpon the hoigh, and be merrie. *Let vs crowne our selues with Rose buds before they be withered. Let there be no faire meadow, but our lust go through it: let vs leaue some tokens in euerie place of our wantonnesse, let euerie one of vs be partakers of our voluptuousnes: for this is our portion, and this is our lot. These things* (saith the Wise man) *doe they imagine, and go astraie: for their owne wickednes hath blinded them, neither doe they vnderstand the mysteries of God.* He therefore reproueth their vanities, and mistaking of matters, for that they nothing at all respect the vse of the thing, but go on still and dandle themselues in their dissolute life, and riotous prodigalitie, neuer regarding the Creator and Workmaister.

In *Ecclesiasticus*, puritie, vertue and integritie is resembled vnto Roses, and other fragrant and odoriferous Plants. Where the Wisedome of God the father eternall, in commendation of it selfe saith: *I am set vp an high like a Cedar in Libanus, and as a Cypers tree vpon the mountaines of Hermon: I am exalted as a Palme tree in Cades, and as a Rose plant in Iericho.* For in these places grew the best sorts of these aboue rehearsed. Eccl.24,15.

Againe, where he exhorteth all men to imbrace and seeke *Wisedome*, he saith: *Haue vnto me ye holie children, and bring foorth fruit, as* Eccl.39,13.

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the Rose that is planted by the brookes of the field. Giue ye a sweete smell as incense, and bring foorth flowers as the Lillie.

And after, entring into the commendation of *Simeon* the high Priest, he exceedingly amplifieth his praises by comparisons taken from naturall things: saieng, *That he was as the morning Starre in the middest of a cloud, and as the Moone when it is full: as the flower of the Roses in the Spring of the yeere, and as Lillies by the springs of waters, &c.* Eccle. 50, 6.

Consider heereby (gentle Reader) what shifts he shall be put vnto, and how rawe he must needes be in the explanation of Metaphors, Resemblances and Comparisons, that is ignorant of the nature of herbs & plants, from whence these Similitudes be taken, for the inlightening and garnishing of Sentences.

But, for that I call now to remembrance, a saieng of *Horace* the Poet, where he saith: *In arte Poet.*

In penning of matters who two things can hit,
Namely to please and to profite with all:
Delighting and training his Reader to wit,
The pricke & price rightly to him doth befall;

I will heere therefore adde a common countrey custome, that is vsed to be done with the Rose: whereby by interlacing things of pleasance and disport, with matters of grauitie and seriousnes, the Reader shall thinke himselfe the lesse accloied.

In some Countries there is a custome vsed

sed, when pleasaunt and merry companions doe friendly meete togither to make good cheere, that as soone as their feast or banket is ended, they giue faithfull promise mutually one to another, that whatsoeuer hath been merrily spoken by any in that assembly, should be wrapped vp in silence, and not to bee caried out of the doores. For the assurance and performance whereof, the tearme which they vse, is, that all things there saide must be taken, as spoken, *Vnder the Rose.*

Whereupon, they vse in their parlours and dining roumes to hang Roses ouer their tables, to put the companie in memorie of secrecie, and not rashly or vndiscretly to clatter and blab out what they heare. Likewise, if they chaunce to shew any trickes of wanton, vnshamefast, immodest or vnreuerent behauiour either by word or deed, they protesting that all was spoken *Vnder the Rose*, do giue a straite charge, and passe a couenant of silence and secrecy with the hearers, that the same shall not be blowne abroad, nor tatled in the streetes among any others.

To this effect also is that old beaten prouerb; *I hate that guest or companion that remembreth what is spoken at the table.* Which ancient sentence is appliable vnto such as hauing kept company with pleasant mates, where some fanciful words haue escaped vnawares, or by the way of merriment, do cal the same into fresh memory the next day after, and

make

make (as it were) publike proclamatiō ther-of: whereas all ſuch eſcapes and raſhly vttered tearmes at bankets, ought to be forgotten, and to be written in the Wine.

So alſo the *Lacedemonians*, by an olde ſtatute lawe left vnto them by *Lycurgus*, had written in the entry or porch of their houſes this ſentence; *Out at the doore let no tale be caried.* Nowe from whence this cuſtome firſt grew, of hanging Roſes, and ſtrawing them in parlours and dining chambers, as a ſimbole or token of ſecrecie and ſilence of all words there paſſed and ſpoken, theſe verſes plainely and liuely diſplay:

The Roſe (a ſigne of ſecrecie) pertaines
To Venus, as dame Regent of the ſame:
By Cupide then aſſignd (as Poet faines)
To ſilent God, Harpocrates by name.
And thereupon at feaſts where friends do meet
They vſe aboue their Boords, to hang the Roſe,
In token ech ſhould other friendly greet,
And not to tattle tales abroade, as foes.

And this is to be vnderſtood, that the Myrtle and the Roſe be plants, which antiquitie dedicated to *Venus*: for that, at brideales the houſes and chambers were woont to bee ſtrawed with theſe odoriferous and ſweete herbes: to ſignifie, that in wedlocke all penſiue ſullennes, and lowring cheer, all wrangling ſtrife, iarring variance and diſcorde ought to be vtterly excluded and abandoned, and that in place thereof, al mirth, pleaſantnes,

fantnes, cheerefulnes, mildnes, quietnes and loue ſhould be maintained, and that in matters paſſing betweene the husband and the wife, all ſecrecie ſhould be vſed.

And this is the reaſon, why *Cupide*, the ſon of *Venus* is ſaide of Poets to haue dedicated the Roſe vnto *Harpocrates* the God of ſilence, (who is painted and purtraited holding his finger vppon his mouth) and that therefore the Roſe ſerued as a ſigne of ſilence and token of ſecrecie, to ſuch perſons as be tatling talecariers. And as *Harpocrates* was inueſted with the title of the God of ſilence, among the Greekes; ſo was *Angerona* aſſigned ladie and goddeſſe of the ſame, among the old Romaines.

The 46. Chapter.

Of Cockle, Darnell, Drawke, Raye and other noiſome weedes.

VNDER the name of Cockle and Darnell is comprehended all vicious, noiſom and vnprofitable graine, encombring & hindring good Corne; which, being heerby choaked and deſpoiled of conuenient moiſture, either proſpereth not as it ſhould,

should, or else is vtterly killed and commeth to no proofe at all.

Darnell therefore, Cockle, and Drawke, being noisome enimies vnto good corne, specially vnto wheate, are reckoned among the cheefe weedes, and baggage that requireth to be plucked vp. It groweth among other corne, and hath a narrowe small leafe, and many small eares growing vppon the sides at the top of the strawe, in the which small eares the seede is contained, the floure somewhat enclining to a darke purple, like wall barley, or red Ray called *Phœnix*, wherof *Dioscorides* speaketh. With this may be ioyned another kinde of weede called *Githago*, Nigelweede or fielde Nigella, hauing long narrow leaues like vnto a Leeke, a long slender hairy stalke or stem, a browne purple flowre inclining towards red, and his seede (being blacke, rounde, and vnpleasant in taste) enclosed within certaine rounde bolleins or cuppes, like Poppie, and the meale thereof white. *Theophrastus* saith, that Darnell and Cockle commeth of the seedes of wheate and barley, being corrupted, drowned and accloied with ouermuch wet and raine.

The seede thereof being grounde with other corne, and baked into breade, causeth headach, and dimnes of sight, by reason of the vaporous humours which it sendeth vp into the braine: whereupon such persons as

haue dazeling eies and dim sight, are saide by a common prouerbe, *Lolio victitare*, to liue by Darnell. *Plaut. in Mil.*

But bicause vnder these names of Darnell and Cockle are generally vnderstoode (not themselues onely) but also all harmefull encumbrances, lets, hurtes and annoiances, which doe any way hinder the growth of corne; therefore are all manner of weedes whatsoeuer, comprehended and contained vnder the same. *Virgil* approouing the same where he saith: *Geor. 1.*

Dame Ceres taught how first to till
The land for mans auaile:
When acornes, wildings, berries, fruits
In Dodon gan to faile.
And how by toile of husbandrie
Ech danger to preuent,
Least blasting should the crop destroy
Or with annoiance teint.
Or Thistels ouergrow the same:
For where such things remaine,
The corne decaies and goes to wracke
And yeelds but slender gaine.
Sometimes there sproutes abundant store
of baggage noisome weeds,
Burres, Brembles, Darnel, Cockle, Drauke
Wilde Otes and choaking seedes.

Lib. 1. fast. *Ouid* also mentioning these foresaide annoyances, willeth diligent care and husbandrie to be vsed for the extirping, weeding and banishing of them, out of arable groundes and fieldes

fieldes emploied to tillage.

In respect of the nature and qualitie of these noisome weedes, which choake vp the good corne, and spoile fruitfull fieldes, our Sauiour Christ taketh occasion thereby to signifie and paint out aswell dangerous, hurtfull, pernicious, corrupt and vnsincere doctrine, as also the wicked authors and setters foorth of the same; who through the instigation of sathan with their pestilent glosses and suttle expositions, infect and poyson the mindes and consciences of men, and corrupt the pure word of the Gospel, by obtruding of falsehoode in steed of truth, and doting dreames in place of sincere doctrine; lewdly prophaning the sound word of God, and infecting the foode whereon our soules should feede.

Which perillous and wicked persons although the Lord willeth charitably for some while to be tolerated and borne with all, in hope of amendement and repentance after due admonition; yet doth he not forbid (as *Chrysostome* saith) but that the conuenticles of heretikes shoulde, and ought, to bee put downe, their mouthes stopped, and their impudencie of speech inhibited. To the same end and purpose also tendeth that sentence of the apostle *Paule* vnto *Titus*: *A man that is an heretike*, that is, one that wilfully and maliciously maintaineth false doctrine, and erronious opinions; *After once or twice* Tit. 3. 10. *admonition,*

Cap. 13. in Matth.

admonition, auoide; knowing that he which is such an one, is peruerted and sinneth, being damned of his owne selfe; bicause hee wilfully perisheth through his owne folly and fault, in that he being admonished persisteth still in his obstinacie and error.

And although Christ would not that the Tares and Cockle should be plucked vp, yet for due punishment doth he subiect and referre to the authoritie of the magistrate, all those that be factious disturbers of the peace and tranquillitie, both of the Church and Common wealth.

Rom. 13. 1.

The 47. Chapter.

Of Rosemarie.

ROsemarie, called *Libanotis*, (for that it yeeldeth foorth a soote smell, like to Frankincense) was vsed of the Iewes, as Hysope in their ceremoniall purifications, Sacrifices, and sprinklings. It is commonly growing in euery garden, hauing a woodish stemme, with many small branches and slender boughes of the like hard and wooddie substance, bearing great store of small, long and thickset leaues, white on the

the ſide next the ground, and greene aboue. The flowers whitiſh, & mixt with a litle blew, of a ſtrong and pleaſant ſmell, and full of a certaine oilie iuice, ſo that being diſtilled, the oile wil appeere ſwimming on the top of the water. And this ſame is a ſoueraigne helpe, and of great effect for them that haue the Palſie and Apoplexie, annointing therewith the nucha or nape of their necke. Water of Roſemary.

The ſmel of this Plant greatly comforteth the braine, memorie and inward ſenſes, refreſheth all the vitall powers, is of excellent vertue in curing the Iaundice: and not a litle recreateth and cheereth both the hart and mind of man. Iaunders.

It is good alſo againſt the falling ſickneſs; the ſauour or ſmell thereof preſerueth from the plague, and is a verie excellent perfume to burne in houſes, to driue away infectious and contagious ſmels. Falling ſickneſs.

There is made alſo of the flowers thereof a noble medicine or Conſerue, which hath very great vertue to comfort the braine, being peſtered or ſurcharged with ſuperfluitie of humors: it woonderfully reſtoreth memorie being decaied, and is of no leſſe efficacie to keepe a man or woman from the Palling ſicknes, Apoplexie, Palſie, Crampe, dazeling eies and dim ſight.

And as the Iewes offered the ſweete perfume of Incenſe, and in their rites and ceremonies vſed this Herbe: ſo let vs Chriſtians

(now in the time of the Gospell, wherein all such shadows are vanished) offer vp our pure and feruent praiers vnto God, through an assured faith in his Christ, which seruice and sacrifice is far more acceptable to him, than all materiall Incense, Suffiments or Perfumes in the world:

And yet is there nothing to the contrary, but that we may adorne and straw our churches, with sweete smels and comfortable greene herbs for the comforting of our senses, so that all maner of superstition therein be vtterly and flatly secluded, and no mite of any holines therein reposed.

For these and such like indifferent and Adiaphorall things, ought none otherwise to be vsed, than for decencie, and tollerable delectation to recreate the spirits of the people withall.

So did Christ accept and gratiously receiue the gratefull harts of the willing Children, & loiall people, which with such cheerfull acclamations, testified their ioy for his comming, and by strawing the boughes of Palmes, and branches of other trees in the way, made apparant their inward affections and the vnfained loue which they bare towards him.

Matt. 21. 8.

Ioh. 12. 13.

The

The 48. Chapter.

Of the Almond *tree, whereof there is often mention made in the Scriptures: namely, in the last Chapter of the Preacher.*

THe Almond tree hath a great, ſtrong & high bodie: otherwiſe not much vnlike to the Peach tree, ſauing that his leaues bee bigger, and his flower white. The fruit of the Peach is round, pulpie, ſucculent, ſauourie, well reliſhed, winiſh-taſted, carrieng a ſoft moſſie downe on the vtter ſide of the pill or rinde, and within a hard rugged nut: but the Almond nut is ſmoother, and nothing ſo rugged and hoalie as is the Peach.

The rinde or ſhell of the Almond is not at all to be eaten, but is couered ouer with a ſmall thinne filme or skin, and hath within it the kernell, which is ſometime bitter, and ſometime ſweete. The bitter, being eaten faſting, keepe a man or woman from being eaſily droonken, through the heate and drie nature which is in them. Whereby they diſpatch the moiſtnes and fumes of wine, and ſtoppe the ſame from ſtriking vp into the braine. Bitter Almonds.

braine. And by reaſon of their bitterneſſe, & alſo for that they be of a cutting and extenuating qualitie, they do open the obſtructions of all the inward parts; that is to ſay, they clenſe the liuer, milt and kidneies from all corrupt and groſſe humours: they prouoke vrine, and be excellent good againſt the grauell and ſtone, as the Peach kernels alſo be. They be likewiſe abſterſiue, and cleanſe the face and vtter skinne from all ſpots, pimples and lentils.

And for that, all hote and drie things be mortiferous and deadly to Foxes, it commeth to paſſe, that if they vſe to eate bitter Almonds, they preſently thereof die, vnleſſe they by and by lap ſome water, and therewith alay and qualifie the bitterneſſe therof, which waſteth vp and conſumeth their vitall iuice.

Gen. 43, 11. Sweete Almonds.

Sweete Almonds (ſuch as the Patriarke *Iacob* furniſhed his ſons withall, when in the time of dearth, he ſent them for corn into Egypt) do nouriſh the bodie, mollifie the bellie, clenſe the breaſt, prouoke ſleepe, by ſending vp to the braine pleaſant, gentle and ſoporiferous vapors: and alſo for them that be waſted they are reſtoratiue.

Gumme of Almonds.

The Gumme which ſweateth out of the Almond tree, through the clefts of the barke or rind in the Sommer ſeaſon, helpeth them that haue the flixe, or that ſpet blood.

From this beautifull, faire and fruitfull

Tree,

Tree, which flowreth betimes, and beareth a whitish flower, doth *Solomon* take a notable Metaphor in the last Chapter of his Booke intituled *Ecclesiastes* or *the Preacher*, wherein he vseth so manie darke translated terms, and so many intricate and metaphoricall speeches, that (without some familiar exposition) carrie no small difficultie and obscuritie. Eccl. 12.

In all which Chapter, by fetching Comparisons and Similitudes from common and well knowen things, he putteth man in memorie of his dutie, and that he ought to remember God, and take care for his soules health, while he is yet yoong and lustie, and not to deferre the same till age and decrepicie.

And by a most elegant *Periphrasis* or circumlocution he sheweth, how man, being in his best flourishing time, doth by little and little decay, and (as *Iob* witnesseth) *vanish away as a shadowe, or vapour*: so that euerie moment he draweth neerer and neerer vnto his end, groweth daily weaker and weaker, and in short space looseth the vse of his limmes, and is depriued of the function of all his members. Iob. 14, 2.

For in processe of yeeres, and continuance of time (for *Solomon* prosecuteth and goeth through all the members of the bodie) the eies waxe dimme; the eares grow to be thick of hearing; the toong fumbleth in pronounciation

ciation, and foltereth in ſpeech; the noſe is not ſo perfect in ſmelling; the handes ſhake and tremble; the legs and feete ſhrinke; the ſhoulders ſtowpe; the backe bendeth: and finally, ech part of the bodie by little and little is brought to decay and diſſolution.

With theſe words therefore beginneth he his diſcourſe, in that place: *Remember thy Maker in the daies of thy youth, before the daies of affliction come*, that is, before ſicknes, diſeaſes, and the diſcommodities of olde age catch hold on thee: *wherein thou ſhalt ſay, I haue no pleaſure in them. Before the Sunne, the light, the Moone, and the ſtarres be darkened, and ere the clouds returne againe after the raine*: that is, before dimneſſe, dazeling, dropping and blearednes of thine eies come vpon thee: *When the keepers of the houſe ſhall tremble*, that is, before the hands (which be the keepers of the bodie, apparelling, feeding and defending it from inconueniences) doe ſhake: *When the ſtrong men ſhall bow themſelues*, that is, the legs and feete, which beare vp the bodie: *and the millers or grinders ſhall ceaſe, being few in number*, that is, when thy teeth ſhall be rotten, blunt, and fallen out, ſo that thou canſt not grinde and chaw thy meate: *And they that looke out at the windowes, waxe darke*: that is, the eie lids, which are as the windowes, and the eies looking out at thoſe windowes. *And when the doores in the ſtreete ſhall be ſhut*: to wit, the lips and mouth: *and when the voice of the millers ſhall*

be

be laid downe: that is, when the paſſage and way, by which the meate ſhould deſcend into the ſtomack, ſhall ſcarcely open, and be able to chaw; *And when they ſhall wake and riſe vp at the voice of the bird*: that is, when they ſhall ſleepe ſo little, that the crowing of a cocke, or chirping of a ſmall bird ſhall awake them: *and all the daughters of muſicke be deafe*: that is, when the eares be dul and dunch, & not able to heare or diſcerne the tunes of harmonie. *The high ones alſo ſhall be afraide and ſhake in the way*: that is, when they ſtoupe downe, as though they feared leaſt ſomewhat ſhoulde hit them, and be afraide to climbe, for feare of falling. *Before the Almond tree ſhould bloſſome*, that is, before thou be gray headed: for by the Almonde tree is ment the head, and by the bloſſoms the gray haires: *And the Graſe-hoppers ſticke vp*: to wit, the ſhoulders: for as the legs of the Graſhoppers ſticke vp and appeere aboue the bodie, ſo do the ſhoulders in leane and aged perſons; *And the Capers ſhall be waſted*, that is, when luſt and concupiſcence ſhall be ended, and appetite to meate taken away. *Before the ſiluer coarde be lengthened, and the golden caule do ſhrinke*: that is, before the ſinewes, which be white like ſiluer, and which ſtretch out in length at the time of death: and before the thin skinne which encloſeth the braine, and is yellow like gold, do decay. *Before the Pitcher be broken at the Well, and the wheele broken at the ceſterne*: that

is,

is, before the veines and arteries, (by which be conueied from the fountaine or well being the hart, all the vitall ſpirits into ech part of the body) be periſhed: and before the lyuer waxe faint and vnable to digeſt the meat in the ſtomacke. *And duſt ſhall be turned to the earth, from whence it came, and the ſpirite ſhall returne to God, who gaue it*, that is, the body, conſiſting of fleſh and bones ſhall die and rot in the earth: but the ſoule ſhall incontinently go either to ioy or torment.

By theſe ſpeeches being partly allegorical, and partly metaphoricall, *Solomon* awaketh and ſtirreth vp the drowſie mindes of men, being careleſſe of their ſaluation, to remember their Lord and Creator: and not to defer their repentance till they arriue to olde age, but to do it euen in their beſt prime and floriſhing youth. Hee vehemently and pithilie therefore calleth vpon them, to begin this their godly exerciſe, from their firſt and tender age, before olde age draw on, and euill daies, full of greefes, troubles and afflictions, come vpon them.

For, when a man is ſtricken in great yeers, the delights of this life be loathſome and vnpleaſant vnto him, pleaſures, dauncings, ſinging, laughing, paſtime, ieſting, merrie conceites and daliance be gone: yea all delicate diſhes, curious bankets, daintie iunkets, and coſtly viandes be loathed; finallie, all former iollities, diſports and recreations

of

of luſtie youth, be vtterly forſaken and abandoned. This occaſion therefore taketh *Solomon*, to ſtir them vp out of their natural ſluggiſhnes, and ordinary forgetfulnes, wiſhing all men not to forſlow and let ſlip oportunitie being offered: for that, in decrepite and ſtowping age, not onely the body, but the minde alſo is empaired; and reaſon, memorie, vnderſtanding, with all the inward faculties ouerclowded.

For then do the eies dazle, become dim ſighted, and bleared, ſo that they can ſcarcely diſcerne Sunne and Moone. Then bee the hands (whoſe agilitie & miniſterie we neceſſarily vſe in exploiting our buſines) become trembling, ſhaking, vnable and vnfit for any handy labors. Then do ſtitches and coughes growe vppon vs, and ſhortnes of breath encumber vs. Then do the legs and feet (which as baſes and maine pillers vnderprop and beare vp the waight of the whole body) ſhrinke and double vnder vs, that we be not able to go without the ſtay of a ſtaffe. Then are the teeth (which grinde, breake, and by helpe of the iawes, champe, minſe, bruiſe and ſhred our meat and nouriſhment) either blunted and dulled, or elſe looſed and fallen out.

Then doth ſight faile, and the eies (which looke out of their holes (as it were) out at two windowes) become pooreblinde, and through weakenes of the muſcles and lids,

do

do see verie little, and as it were through a cloude, scarcely able to discerne, who they meet in the street. Then is the throat scarcely and with much ado able to swallow down any foode, by reason of the drines that is in the meate pipe, whereby the nourishment can not conueniently be sent and conueied into the stomacke. Then is sleepe very little and short, by reason of the drines of the braine: insomuch that a man or woman in that age, is easily awaked, euen with the chirping of a birde. Then is the voice squeakish and whining, through drines, exasperating the vocal Arterie, and is vtterly vnfit to sing. Then is he ready to startle and feare, at euery wagging of a leafe, fearing as it were, least some thing shoulde fall on him, insomuch that many times walking alone in the streetes, he looketh backe for feare of danger.

Then doth the *Almond tree* flourish, that is, the head is then hoary and white, and may a great way of, be perceiued & espied, euen as the Almond tree beareth white flowers and blossomes in the top, which may be seene and discerned a great way of. Then will the voice be small, childish, weake, buzzing and vnperfect. Then will euery light thing seeme heauy, insomuch that the smallest burthen will be enough to loade and surcharge him. Then will appetite to meate, (which commonly is irrited and prouoked with capers) be

be taken away, and al luſt, deſire, and concupiſcence of carnall things, quite aboliſhed.

Theſe and other diſcommodities doth *Solomon* reckon vp, and ſhew to be naturally incident vnto man, when he is once old and laden with yeeres. And therfore laieng them downe before all mens eies and conſiderations, hee willeth them to call themſelues home, to reine and qualifie their affections, and in their greene and freſh yeeres to think vpon God, and according to his worde to dire& their liues, manners, and behauiours; *Before the ſiluer coarde be lengthened*, whereby he ſignifieth the ſinewes and the marrow of the backe bone, which being deriued from the ſubſtance of the braine, and of a bright ſiluer colour (as it is alſo to be perceiued and ſeene in brute Beaſtes) beginneth & is ſtretched from the hinder part of the head by 34. Spondyles of the backe, vnto the fundement. This (backbone, whereunto are tied the ribs) is reſembled to the keele of a ſhip; whereinto are peeced the reſt of the maine timber. And as the ſtrongeſt plankes of the whole ſhip are faſtened vnto the keele, ſo doth the ſtrength of mans bodie conſiſt in the pith and marrow of his backe bone: ſo that (as *Solomon* aptly heere ſaith) if this ſiluer lace or coarde be waſted, deſpoiled, broken or diſſolued, it is an euident token and certaine ſigne of death not far off.

Going forward in this his figuratiue kind

of speech, he further saith; *Before the golden caule shrinke or bee broken*, meaning thereby the *Hart*, which is the fountaine and welspring of life, and from whom the arteries (as the veines from the liuer) are issued: the which do conuey the vital spirits and blood, and cherish, comfort, moisten and releeue ech of the members.

By *The Pitcher broken at the Well*, may be vnderstoode the reines, bladder, and conduites of vrine, which in old men commonly be so much decaied, that they doe weakely and slenderly execute their appointed functions, whereby also death is hastened.

It followeth, and, *Before the wheele be broken at the cesterne*, meaning thereby the *Head*, which in men drawing neere to death, incli-neth and falleth downe vpon the shoulders. For the head is round, turning and mooning ech way, like a rowling wheele, nowe on the right side, now on the left, now vpward, now downeward: from whom the animall spirits taking their beginning, are diffused and distributed through the whole body, and giue both motion and sense to the sinewes. The head thereof (I say) first of all commonly drowpeth, shrinketh and hangeth downe, (as may appeere by the eies, which first of all others die, or at least shew plaine tokens of imminent death) carrieng with it for companie all the members to apparant ruine: and ouerthroweth the state of the whole bo-

die,

die, euen as a charriot, wagonne, or cart, cannot but fall, when the Axletree is broken. This to bee *Solomons* meaning, the wordes following plainely shewe. For then (saith he) *Shall dust turne againe to the earth from whence it was taken, and the spirite returne to God that gaue it.*

But to returne to the Almond tree. The Patriarch *Iacob* (who afterward, of wrestling and preuailing with God, was called *Israel*) being vnkindly, vnconscionably, and churlishly dealt withall at the hands of his father in law *Laban*, vsed a maruellous policie, (not with any intent of fraude or deceit, as at the first shew, some may thinke, but vpon the warrant and appointment of almighty God so commanding it) that he might thereby recouer his due wages and hire, which that couetous carle miserablie denied him. The way whereby he compassed and brought the same to passe was physicall, and in this sort did he it. He tooke rods of * Almond, popular, hasel and chestnut trees, and pilled white strakes in them, and put the rods so pilled in the gutters and watering troughes when the sheepe came to drinke: that being in heat in ramming time, they might the sooner conceiue. For by a certaine hidden and secret force in nature, all creatures (yea women also) earnestly fixing their imagination at the time of conception in the formes, shapes & representations of things obiect to their eies

Gen. 32, 28.

Gen. 30, 37.

* *Accepit virgas populeas, amygdalinas, plataninas, & ut Vulg. let. habet Musc.*

cies and ſenſes, imprint the ſame in their yoong, which they bring foorth. And ſo in this caſe of *Iacob:* the ſheepe beholding the ſame ſpeckled & pilled rods, brought foorth (by Gods appointment) ſpeckled and partie coloured lambes, whereby *Iacob* had to his ſhare, ſuch reaſonable number, as was proportionable and agreeable to his paines and labour ſuſtained.

But there is in the holie Bible a notable and miraculous thing ſet downe, of *Aarons* rod, which brought foorth buds, and bare
Num.17,8. bloſſoms and Almonds. Whereby the Lord gaue the ſtubborne and rebellious people plainly to vnderſtand, whom he would haue to miniſter about holie things, and to execute the Prieſts office.

For after that *Corah*, *Dathan* and *Abiram*, togither with other Captaines of their confederacie, conſpiring againſt *Moſes* and *Aaron*, and preſuming to intermeddle in caſes of diuine miniſtration, without any commandement or calling of God, were ſwal-
Num. 16. ver.32.& 49. lowed downe quicke into the earth, that claue aſunder and opened: and that of the common multitude 14700. were deſtroied with the plague, God commanded *Moſes* to take twelue rods, according to the number of their princes, with euerie ones name written vpon his rod, among the which there was *Aarons* rod, being of the tribe of *Leui*. And *Moſes laid the rods before the Lord in the Taber-*

Tabernacle of the Teſtimonie. And when Moſes on the next day went into the Tabernacle of the Teſtimonie, he found the rod of Aaron for the houſe of Leui, to be budded, and to beare ripe Almonds. And Moſes brought foorth all the rods from before the Lord vnto all the children of Iſraell, and they looked vpon them, and tooke euery man his rod. But *Aarons* rod was brought againe into the Tabernacle, to be kept for a token of the late rebellion: which mutinie and murmuring being quieted, the rude multitude might euer afterward, by beholding that rod, take warning, how they rebelled any more againſt God and his Miniſters.

This hiſtorie yeeldeth a notable leſſon to all perſons in generall, namely, that no man vſurpe any office, or intrude himſelfe into any function, vnleſſe he be thereunto called by God, or by the aſſent and appointment of ſuch, which haue authority from the ſpirit of God, to deale therein. As the Apoſtle to the *Hebrewes* witneſſeth, ſaieng: that *Chriſt tooke not this honour vnto himſelfe to be made the high Prieſt, but had the ſame giuen him, by his heauenly father, who appointed him a Prieſt for euer after the order of Melchiſedech.* Heb. 5, 5.

To whomſoeuer therefore this rod, that is, the cure and charge of gouerning and teaching the flocke of Chriſt, by the preaching of the Goſpell, is appointed, let him cheerfully follow his vocation, and couragiouſly execute his function.

And as *Aarons* rod (being afore withered and drie) by diuine vertue became greene againe, budded and brought forth good and wholesome fruit: so likewise it is meete, that such as be called to the office of the Ministerie in the Church of God, should shew foorth the fruits of vertue and good works in themselues, and by wholesome doctrine also instruct others vnder their charge, to do the like, and to shew foorth their sound and liuely faith by good and Christian actions.

And this did Christ earnestly require, and vehemently inculke, in his thrise asking of *Peter* whether he loued him, and in inioining him to diligent feeding of the flocke. Furthermore, me thinkes the *Almond* may very aptly and conueniently serue for a Symbole or Cognizance of a Christian mans life: wherein (as afore hath beene said of the Walnut) be interchangeably mingled sower with sweete, rough with smooth, hard with Heb. 5.12. sofr, affliction with welfare, and aduerse hap with prosperous state. For by the woodden and hard shell of the *Almond*, are signified aduersities, troubles, miseries, afflictions, discommodities and missehaps. Againe, by the sweete and pleasant kernell, may be meant prosperitie, comfort, ioy, delectation, release and mitigation of greeues, sorrowes and all calamities.

The

The 49. Chapter.

Of the Plane tree, *and the nature thereof.*

THe Plane is a forraine & ſtrange tree brought out of *Aſia* hither into *Europe*, for the goodlie ſhade that it giueth; as appeereth in *Pliny*, who writeth, that it was found growing as far as *Turwaine* in France, which was ſometime the furtheſt bounds and limits of the Romaine Empire. It ſpreadeth his branches and boughes very broade and wide, his rinde is thicke, and his leaues large, much like in ſhape to the Vine, or of that Plant, which (for the reſemblance that it hath to an hand ſtretched out, & ſpred open) is called *Palma Chriſti*; and of ſome *Cataputia maior*, the ſeede whereof hath a purging qualitie. But the Plane tree leaues be not altogither ſo bigge and large, as the leaues of this *Palma Chriſti* are, and doe hang by long reddiſh ſtemmes. The flowers be ſmall, pale, and grow in ſmall tuffets. The fruit or berries be round, rough, and ſomwhat downiſh or woollie. *Lib.12.ca.1.*

This tree by reaſon of his great, large and broade branches ſtretching out themſelues

euery way most pleasantly, is very fit and commodious to make coole arbours & shadowy boothes, to sit vnder, in hot seasons. Some are of opinion that bicause the *Tilia* or Linden tree, serueth for the same purpose, therefore to be the same that the Plane tree is. And some thinke no lesse of the Beech, for that *Virgil* giueth commendation of it, for the like vse and purpose, saieng:

Eclog. 1.

Vnder the shade of broade beech tree
Thou Tityrus tak'st thine ease:
Recording in fine Oaten pype
Old clownish countrey Laies.

But (doubtlesse) they be much deceiued, sithence in leaues there is no maner of resemblance or affinitie betweene them and the Plane. Those trees (indeed) defend the Sun beames, and yeeld very braue and recreatiue arbours to sit vnder, as the Plane tree doth: but there is not that beauty, proportion, forme, and sise in their leaues, neither such delightsome smell and comfortable sent.

Moreouer, the Plane tree hath such vertue, that no venemous thing will come neere it, neither will any serpentes approch where it is; yea, it is so loathsome and dreadfull to Flitter Mice and Backs, that they dare neither build their nests vnder it, neither can abide the shadow of it.

Nature of the Plane tree.

Holie and sacred writers therefore vse this same tree in their diuine writings and heauenly narrations, and take from it pithy and

elegant

elegant Similitudes. As namely, where *Wiſedome*, extolling, dignifieng, aduauncing and commending hir ſelfe, vſing for the ſame many proper tearmes encomiaſticall, and reckoning vp ſundry excellent and precious trees, prooueth thereby hir ſelfe to be fullie furniſhed and richly adourned with all maner of vertues. For ſhe confeſſeth hir ſelfe to flouriſh, fructifie and ſpread foorth hir beautifull branches, as the goodly *Plane tree* that groweth by the water ſide. For this tree greatly loueth moiſture, and is of nature ſo dry, that it requireth watering: yea wee doe reade in *Macrobius*, how *Hortenſius* for the loue that he bare vnto this tree, did vſe to bedew and water it with wine, thereby to make it continue the longer, and to ſhew the beautifuller. Eccl. 24, 16. *Saturn. lib. 3*

And as the Plane ſpreadeth his boughes and braunches ſo wide, and giueth ſuch pleaſant ſhadowe, that *Xerxes* the king of Perſia tooke ſingular delight to ſit vnder it, whole daies togither: ſo likewiſe *Wiſedome*, comming out of the mouth of the moſt *High*, with heauenlie comfort protecteth, ſhadoweth, recreateth & defendeth all thoſe that commit themſelues vnder the ſhadowe thereof from all harme and danger. Xerxes king of Perſia.

And ſo did *Dauid* pray, ſaieng; *Keepe me O Lord as the apple of the eie, hide me vnder the ſhadow of thy winges.* Pſal. 17, 8.

And likewiſe *Ieremie*; *The breath of our noſe-* Lam. 4, 20.

thrils,

thrils, the annointed of the Lord was taken in their nets, of whom we ſaid: Vnder his ſhadow we ſhall be preſerued aliue among the Heathen: that is, vnder his protection we ſhal be ſafe from all inuaſion, danger, and hoſtilitie.

Now forſomuch as in *Iudea, Syria*, and all along the region of *Arabia felix*, by reaſon of the fruitfull ſoile, & temperate aire, there doth growe great ſtore of moſt pleaſaunt and tall trees: the Prophets therfore taking Similitudes from ſuch vſuall and common things, doe reſemble and compare Emperours, kings, princes and potentates; with their maieſtie, honor, magnificence, dignitie, power, and authoritie, vnto high trees, as Cedars.

Kings, Princes and Potentates cõpared to Trees.

And ſuch peeres, nobles, and honourable perſonages, as be not equall in dignitie with monarches and kings, nor of ſuch power as emperours and princes, but in degree inferiour vnto them, be not compared to the Cedar, being an high and very tall tree, but to the Fitre or Plane, or other trees not altogither ſo high, beautifull and excellent.

God therefore by his Prophet *Ezechiel*, vſeth a moſt excelent metaphor, in deſcribing the ſtately maieſty of *Pharao*, and of his proſperous, floriſhing, and roiall proceedings, inſomuch that he there pronounceth no king to ſurmount, no, nor yet to match him: and yet that all his glorie, pompe, maieſtie, and royaltie ſhoulde eaſilie and with a trice be

brought

brought downe, ouerthrowen, and turned topsie turuie, euen as the highest trees are hewen and cut downe with an axe.

For thus doth the Prophet begin his matter: that forasmuch as that proude, hawtie and insolent king had forgotten God, and cruelly handled his people, therefore destruction should come vpon him, and he shoulde not be able to auoide it. *The word of the Lord* (saith Ezechiel) *came vnto me, saieng: Sonne of man, speake vnto Pharao king of Ægypt, and to his people: whom art thou like vnto, in greatnes? Behold, Asshur was like a Cedar in Lebanon, with faire branches, and thicke shadowing boughes, and shot vp very high, so that his top was among the thicke boughes: the waters nourished him, and the deepe exalted him on high with hir riuers, running round about his plants. His height was exalted aboue all the trees of the field, and his boughes were multiplied, and his brawches were long, because of the multitude of the waters, which the deepe sent out. All the foules of the heauen made their nests in his boughes, and vnder his branches did all the beasts of the forrest bring foorth their yoong, and vnder his shadow dwelt all mightie nations.* Ezec. 31, 1.

By which Metaphor, he meaneth that many nations were subiect and tributarie vnto *Pharao*; who in the largenesse of dominions, surmounted other Princes. And his root was neere to the plentiful waters, which did conueniently (yea abũdantly) moisten it. Signifieng that his welth & riches was increased infinitely

finitely and ineſtimably, by reaſon of the great intercourſe and traffike to and fro of Merchants from all quarters. *The Cedars in the garden of God were no higher than he: the Fir trees did not match him in height, and the Plane trees were not like to his boughes.* Whereby he ſignifieth, that no Prouince in the world was like vnto his: no, not *Iudæa*, wherin was publiſhed the holie Religion and true worſhip of God, nor any other nation whatſoeuer.

For this his ſurpaſſing beautie and incomparable excellencie, *all the trees of Eden, that were in the garden of God enuied him*: that is, his neighbors bordering vpon him, and worſhipping God aright, were mooued with a kinde of enuie and emulation towards him for the ſame. For the godly be ſometimes greatly greeued in conſcience to ſee the wicked ſtill to flouriſh and flaunt in all welfare and proſperitie, inſomuch that they are almoſt ready to giue ouer their hold, and to ſhrinke from their tackling. Which thing the Prophet *Dauid* witneſſeth, ſaieng: *My feete were almoſt gone; and my ſteps had welneere ſlipt: for I fretted at the fooliſh, when I ſawe the proſperitie of the wicked.*

It greeueth the godlie to ſee the wicked ſtill to flouriſh and proſper in their wickednes.

Pſal.73,2.

Ieremiah alſo greatly mooued with indignation heereat, diſputeth with God about the ſame: and expoſtulateth in a maner with him, for that the way of ſinners did ſo proſper, and that the open workers of wickednes had good ſucceſſe, and enioied welfare

Iere.12,1.

in

in all their attempts and dealings.

Vpon the ſame argument dwelleth the Prophet *Habacuc*, reaſoning, and almoſt chiding with God for the ſame, ſaieng: *Wherefore, Lord, doſt thou looke vpon the tranſgreſſors, and holdeſt thy toong, when the wicked deuoureth the man that is more righteous thã he?* As though he ſhould ſay, Lord, why winkeſt thou at this geare; why holdeſt thou thy peace, at the horrible enormities and wicked dealings of blaſphemous and indurate ſinners? Hab.1,13.

Iob alſo is inwardly vexed in ſpirite to ſee the wicked ſo aduanced in pride, and ſo laden with proſperitie, that they contemne and deſpiſe all the godly and vertuous. *Wherefore* (ſaith he) *doe the wicked liue, and waxe olde, and growe in wealth. Their houſes are peaceable without fear, & the rod of God is not vpõ them, &c.* Iob.21,7.

Theſe felicities, welfares, proſperities, ſucceſſes and iollities of the wicked, although at the firſt ſight they may ſeeme to be reckoned as things of great happines, inſomuch that the minds and conſciences of the godly be therewith ſometime maruellouſly mated and amazed, and almoſt readie to fall: yet the end thereof doth euidently declare, how fraile, vaine, tranſitorie, brittle, vncertaine, and momentanie the ſame pleaſures of thoſe worldlings are, when as God doth ſuddenly ouerturne and bring to nothing al the pomp thereof: ſo that no iotte, nor appeerance thereof be finally left, as the Prophet in another

Pſal.37,10. ther place plainely ſheweth: *Yet a little while* (ſaith he) *and the wicked ſhall not appeare: and thou ſhalt looke after his place, and he ſhall not be founde.* And a little after; *I haue ſeene the wicked ſtrong, and ſpreading himſelfe like a greene Bay tree, and he paſſed away, and lo he was gone, and I ſought him, but he coulde not be founde.* Signifieng thereby, that the wicked, royſting in their ruffling pride, and bragging in their high huffing ſtate, are brought downe from their inſolent hautines, and vaniſh away euen as ſmoke, with all their pompe and glorie, not leauing their ſtately houſes, reuenewes and inheritance, in ſucceſſion to their offspring and poſteritie, as by experience in many noble families of ancient, decent, and honorable parentage is daily ſeene, who, not acknowledging from whom all their dignitie and preeminence commeth, and whom onely they are to thanke for the ſame, are for their ingratitude by the Lord thus condignly puniſhed.

Cap.31,11. And this is the meaning of *Ezechiel* in this metaphore: wherein God threatneth deſtruction and deſolation to a moſt mightie king, for that his hart was lifted vp againſt the Lorde: and that not onely he himſelfe ſhould taſte theſe miſeries, & become a pray vnto his enimies, but others alſo his complices and confederates ſhould be caſt into the like dolefull calamitie, and receiue many other detriments, afflictions and coroſiues, which

which the Prophet in that Chapter by many metaphores reciteth.

Like vnto this, is that commination of God by his Prophet *Isaiah*, against the arrogancie, pride, tyranny, cruelty and oppression of the king of *Babylon*: for whose destruction, and fall, euen *The Firre trees and the Cedars of Lebanon reioiced*, as the Prophet there setteth downe. Vnder which metaphor he sheweth, how that all the Nobles, Dukes, Peeres and others, subiect to his authoritie, and oppression, reioiced and were hartily glad for the fall and destruction of such a cruell and bloodie Tyrant. Isai.14.8.

This tyrant (*Nabuchadnezzar*) is compared for the great magnificence and glorious pompe of his huge empire, vnto the goodlie Planet and glittering morning star, *Lucifer*: which being seene after the Sunne is gone downe, is called *Vesperugo* and *Hesperus*, and heereof speaketh *Virgil* where he saith,

Trudge, trudge apace home, full fed Goates, Eclog.9.
The Euening Starre appeeres.

But in the morning, preceeding and going afore the Sunne, it is called *Lucifer*, and *Phosphorus*: and (of the glittering brightnes and amiable beautie, and shining colour which it hath) named also *Venus*.

To this goodly, bright, and glittering Planet is the king of *Babylon* resembled, for that, in the pride of his minde, and insolencie of his estate, he so far now forgat himselfe to be

a man, that he ſuffered diuine honours to be done vnto him, oppreſſing the true and ſincere religion of God, and with outragious crueltie, ſuppreſſing the miniſters and true beleeuers. For arrogant pride and rebellious diſloialtie the Lord ſo vnpatiently took, that he tumbled him downe out of his high throne of maieſtie, wherein he gloried, and quite ſtripped him (as an angell of Sathan, ambiciouſly affecting a diuinitie, and the next place to God) out of all his pompe, glorie, and royaltie: yea, threwe him into that degree of ignominie, that the honor of buriall was denied vnto him: and beſides, the whole kingdome of *Babylon* and all the inhabitants thereof, lamentably otherwiſe afflicted. Which great fall and ſodaine change of ſuch an high and magnificent king, emboldened thoſe that afore (maugre their wils) were wont to behold and reuerence his ſtatelines and pompe, now to raile, taunt, rate, ſcoffe, mocke, frumpe, and inſult vpon him, as on a dead carcaſſe, or one out of the world. They flouted (I ſay) and derided him, for that of a king a litle while afore, ſo mightie and wealthy, that with a becke or a countenance onely, he made all the world afraide, he was now degraded from ſo high ſublimitie, throwne headlong into ſuch miſerable and ſeruile condition, that he was not permitted after any princely maner to be ſo-

Iere. 22, 19. lemnly enterred, but (as *Ieremie* threateneth

to

to *Ieboiakim* king of Iuda) should be *buried as an Asse*. Meaning, that his bodie should be cast out to be deuoured of the Fowles and wilde beasts, euen as the carkasse of an Asse, or an Horse is.

To this end is also that ironicall insultation of *Isaiah*: *All the Princes of the nations shall crie and say: Thy pompe and thy pride is laid downe into the pit: & so is the melodie of thy instruments*, that is, all thy magnificence, roialtie, pleasures and delicacies are ceased. *The woorme is spread vnder thee, and the woormes couer thee.* That is to say; Thy dead bodie shall not bee embaulmed, as noble kings are woont to be, to preserue them from rottennes, but shall be gnawen and eaten by woormes, euen as the bodie of the poorest and basest pezant in the world. *How art thou fallen from heauen, O Lucifer, thou faire morning child? How hast thou gotten a fall, euen to the ground, which diddest weaken the nations? For thou saidest in thine hart, I will climbe vp into heauen, and exalt my throne beside the starres of God: I wil sit also vpon the mount of the Congregation toward the North. I wil ascend aboue the height of the cloudes, and I will be like the most High. But thou shalt be brought downe to the graue, to the sides of the pit.* Isaie. 14, 10.

Whereby he noteth, how that he forgetting his fraile estate, and exalting himselfe aboue the condition of an humane creature, by vsurping the honor due vnto God onely, was woorthily depriued both of life, wealth

and dignitie; and finally, ſwallowed vp by a moſt ſhamefull end and confuſion. Which variable intercourſe, and fickle mutabilitie of worldly proſperitie, may ſerue as a document or leſſon, not onely for all Kings and Potentates, but euen in generall, for all eſtates of men beſides, to teach them to keepe themſelues within their bounds, and to remember how ſoone the caſe of worldlie iollitie is altered, ſpecially when a man in the arrogant brauerie of an hawtie ſtomacke, diſdainfully ſwelleth againſt men, and rebelliouſly oppoſeth himſelfe againſt the Lord God.

So doth the Apoſtle *Paule* denounce an vnhappie, dreadfull and horrible end vnto

2.Theſ.2,3. that *Wicked ſonne of perdition, that exalteth himſelfe aboue all that is called God, or that is worſhipped, inſomuch that he ſitteth as God in the Temple of God, ſhewing himſelfe that he is God*, practiſing crueltie, and exerciſing all maner of tyrannie againſt the Saints, that would liue godlie in Chriſt Ieſus: *Whom God in his time will conſume with the breath of his mouth, and aboliſh with the brightnes of his comming*: wherein all his deceiueableneſſe and iugling tricks ſhall be reuealed, and all his peſtilent doctrine, and counterfeite religion vaniſh away as ſmoke to the great woonder of many that were ſotted with his fraudulent deuiſes, and deluded by his lieng woonders.

The 50. Chapter.

Of Shrubs, Shootes, Slippes, Graffes, Sets, Sprigges, Boughes, Branches, Twigs, yoong Imps, Spray and Buds: from the which are fetched by the Prophets in their diuine writings, sundrie Metaphors and Similitudes.

IN the sacred scriptures is plentifull stoare of Metaphors and Similitudes, taken not only from the Trees, Plants and Herbs themselues, but also fró their parts and appertinents, as namely, from the root, from which they are nouriſhed; from the trunke and ſtemme, by which the ſap is diffuſed and diſtributed; from the rinde, barke or pill, wherewith they be couered; from the boughes, leaues, bloſſoms & flowers, wherewith they are adorned and beautified; and from their ſeede, by the which they are encreaſed, multiplied and propagated.

So by the *Figge tree, which had nothing but leaues*, we are taught, how odious and diſpleaſant to God, the outwarde ſhewe and painted appearance of godlineſſe is, without Matt.21,19 Mar.11,13.

an inwarde working faith, producing the fruits of Christian life and honest conuersation.

So also by those *vnprofitable trees* that bring
Matt.3,10. foorth no good fruite, but are *to be cut downe*
Matt.7,19. *with the Axe, and cast into the fire*, are meant
Luk.3,9, the wicked and obstinate, that persеuere in
Iude ver.12 their malicious blindnes and indurate disobedience.

So also Christ in another place, by a Simi-
Matt.24,32 litude taken from *the Fig tree when his boughes be yet tender, and his leaues newly springing out, whereby men knowe that Sommer is nigh at hand*: armeth and warneth all men of the approching of the latter day.

And euen so likewise the Apostle most di-
Rom.11,17 uinely discoursing of the *naturall and of the wilde Oliue tree*, with the roote and branches thereof, beateth downe all arrogancie and hawtie pride of such, as insolently glorie in the pretended excellencie of their holinesse, and prerogatiue of their estate, despising and contemning others in respect of themselues.

So also the Prophet *Isaiah* speaking of Christ and his ministerie, and setting him downe after a most excellent manner, and in most heauenlie termes, to the view and consideration of all men, describeth him not as
Isai.53,3. any *honorable or beautifull personage, but as an abiect and outcast, despised and reiected of men, full of sorrowes, and hauing experience of infirmities*: not

regarded,

regarded, not esteemed and accounted of, nor any waies intertained with any fauourable kind of curtesie: but euery way *iudged and deemed as plagued and smitten of God, and humbled.* And he resembleth him to a *Spring comming foorth of the stemme of Iesse, and to a yoong Graffe or shoot growing out of his roote:* as it were out of a drie, barren, vnfertile and vnmanured field; so that to man, it should seeme to be of no renown, hope or likelihood euer to be aduanced into any high sublimitie, or by his comming and doctrine to bring men to saluation. Yea many were so offended at his basenes and humilitie, that scarcely one among a great number, would giue any credit to the propheſies and predictions of the holy Writers concerning him. Isai.11,1.

For so long as they looked no further than into his outward pouerty and base estate, it was no maruell though very few embraced his doctrine, sith they accounted him scarcely woorthy to be looked on, or to bee kept company withall.

It would be to long, to repeate al that the Prophet in that Chapter at large setteth down, concerning the propagation and enlargement of the kingdome of Christ: and therefore I refer the Reader to the words of the text it selfe, and to the godly expositions of such as haue learnedly written vppon the same. Wherein (doubtlesse) euery good Christian ought diligently to exercise him-

selfe, and zealously to search out the sense and meaning of this Prophet, who most liuely & effectually displaieth both the glory and also the humilitie of Christ: and what benefits ech way we receiue by and through him.

The blessed Apostle *Paule* also calleth vs backe to the example of Christ, exhorting and animating vs, to be *Of the same minde that was in Christ Iesus. Who being in the forme of God, thought it no robberie to be equall with God: But made himselfe of no reputation, taking on him the forme of a seruant, and was made like vnto men, and was found in shape as a man. He humbled himselfe & became obedient vnto death, euen the death of the crosse. Wherfore God also hath highly exalted him, and giuen him a Name, aboue euery name; that at the name of Iesus shoulde euery knee bow, both of things in heauen, and of things in earth, and of things vnder the earth:* which is as much to saie, as that no power, or strength was so great, but that it should submit it selfe vnder his empire and dominion.

Phil.2,6.

Matt.28,18
Iohn.17,2.

But to come againe vnto my first purposed argument. The Prophet *Isaiah* most plentifully and largely euery where throughout his prophecie amplifieng Christs kingdom, and aduancing his glory, comforteth the afflicted and sorowful, which think themselues forsaken and destitute of all releefe and succour, and encourageth them to lift vp their harts, and to stay themselues in assured hope

of

of Gods infinite mercies, vndoubted prouidence, and infallible deliuerance.

For, (by taking a metaphor from a yoong graffe or slip) hee sheweth that the spirituall kingdome of *Dauid* shall bee restored by Christ, and that all the godly which thinke themselues forsaken, shoulde haue one that should be their deliuerer and redeemer out of the thraldome and tyranny of Sathan. For *There shall come foorth* (saith he) *a Spring*, rod, shoote, or set, *out of the stocke of Iesse, & a graffe shall growe out of his roote. And the spirite of the Lord shall rest vpon him: the spirite of wisedome and vnderstanding: the spirite of counsell and strength: the spirite of knowledge and of the feare of the Lord.* Whereby he signifieth Christ, being without measure inestimably furnished with all gifts, and wherof he giueth by measure to those that be his. Isai. 11, 1.

The same Similitude doth he afterwarde continue and prosecute, eftsoones repeating it, and saieng, that in *That day the roote of Iesse*, which seemed in that decaied state of the Iewes, to be in a maner rotten and like a drie sticke; *Shall stande and be set vp for a signe vnto the people, and all nations shall seeke vnto it:* that is, all people and kindreds of the earth shall fixe their eies vpon Christ, as on a token or marke, and al nations shall come flocking to him, and doe vnto him homage. Vers. 10.

But from the Roote of trees and Plantes, (which draineth moisture out of the earth,

and diffuseth vitall sap and iuyce proportionablie throughout all the braunches and boughes) be taken and borrowed in the holie Bible, sundry very proper and apt Similitudes, applied by the Prophets, partly to prosperitie, and florishing seasons: partlie to aduersitie and desperate times, as namely when desolation, death and destruction is threatened and denounced to the graceless and wicked.

So, the holy Patriarch *Iob*, mentioning what wealth, power, dignity and abundance, he had aforetime enioied, when the princes and peeres of the Countrey did vnto him honor and reuerence, saith; *My roote was spred out by the water side: and the dew lay vpon my corn.* By which metaphores, taken from trees conueniently and holesomely watered, and from fields comfortably moistened with the sweet dew of heauen, he meaneth that all thinges went prosperously forward with him, and that no losse or hinderance did betide him.

Iob. 29, 19.

And as the Root is the foundation, whereon trees are staied, and whereby they receiue their nourishment: so doth God by his prophet *Hosea* promise vnto all those that are penitent and sorrowfull for their sins, and leane onely vnto his mercy and protection, the continuance of all prosperous and happy successe; *I will be* (saith he) *as the dew vnto Israel: he shall grow as the Lillie, and fasten his rootes as the trees of Lebanon.* Signifieng that

Hos. 14, 5.

their

their felicitie ſhoulde not be fading and vaniſhable, but (as ſtrong trees) perdurable and laſting.

Solomon alſo deſcribing the vaine and tranſitorie hope of the wicked, which ſhall be diſappointed of their deſires, and miſſe their wiſhed welfare, ſaith, that *The deſire of the vngodly*, is a net *of euils*: that is to ſay, they imagine and deuiſe ſuch things as bring deſtruction and breede their owne miſcheefe; *But the roote of the righteous bringeth foorth fruite.* Pro.12, 12.

So doth *Wiſedome*, pronounce and ſaie of hir ſelfe, that *She tooke roote in an honourable people, euen in the portion of the Lords inheritance: and that ſhe is exalted on high as a Cedar in Libanus, and as a Cypers tree vpon mount Hermon:* that is, ſhe diſtributeth and diſperſeth hir vertues far and wide, comfortably ſhadowing and refreſhing all hir louing children. Eccl.24,14.

Contrariwiſe, when God denounceth deſtruction to the wicked, and proteſteth that all their power (be it neuer ſo ſtrong and mighty) ſhall not continue, he pronounceth that their *Roote* ſhall be plucked vp. As in that ſaieng of *Iob*; *I haue ſeene my ſelfe when the fooliſh was deepe rooted, and ſodainely I curſed his habitation.* Iob.5,3. Whereunto alſo agreeth that, which he ſaith in another place; *The vngodly man ſorroweth all the daies of his life, and the number of a tyrants yeeres are vnknowne. He ſhall not be rich, neither ſhall his ſubſtance continue, neither* Iob.15,20. Verſ.29.

ſhall

ſhall his proſperity take deepe roote vpon earth. The flame ſhall dry vp his branches: and he ſhall go away with the breath of his mouth. Al theſe words and terms do ſhew that all the pompe, glory, inſolencie and pride of the wicked ſhall be quite turned vpſide downe, and brought to nothing.

No leſſe terrible plagues doth the Prophet *Dauid* denounce againſt the wicked, who truſting in his worldly wealth and vncertaine riches, oppreſſeth the innocent; *God* (ſaith he) *ſhall deſtroy thee for euer; he ſhall take thee and plucke thee out of thy tabernacle, & roote thee out of the land of the liuing.* Thereby ſignifieng, that he ſhould vtterly be rooted out, & plucked vp euen by the rootes: and there ſhoulde be left no hope to him of any poſteritie.

Pſal.52,5.

The ſame metaphor vſed Chriſt, when as he rebuked the Phariſees and Scribes, for tranſgreſſing the commandements of God by their owne hypocriticall traditions, and appeaſed his diſciples, who were offended at him for ſpeaking ſo plainely and freely vnto thoſe high Rabbines: for he ſaith, *Euery plant which my heauenly father hath not planted, ſhall be rooted vp.* Signifieng, that all doctrine, religion and inſtitution of life, that is not warranted and ſtaied vpon the ſure and ſound foundation of Chriſt, but ſauoreth more of phantaſticall ſuperſtition, than of ſincere and true holines, ſhall be deſtroied and plucked vp. Al

Matt.15,13
Iohn.15, 2.
1.Cor.3,11.

ſuch

ſuch things as are attempted and vndertaken either for oſtentation or lucre, by the adle deuiſe of mans fooliſh braine, without the warrant of Gods holy word, and authority of the ſacred Scriptures, neuer attaine to any good effect, but are ſcattered and come to naught.

Of the Plant it ſelfe, and of the yoong ſprigs, buds or ſlips may the like be ſaid. For, from thence are there Similitudes borowed & taken, appliable either to the good or euil part. So (ſaith *Iſaiah*;) *The houſe of Iſraell is the vineyard of the Lord, and the men of Iudah are his pleaſant plant.* Againe, in the ſame Chapter it is vſed in the woorſe part; *As the flame of fire deuoureth the ſtubble, and as the chaffe is conſumed of the flame; euen ſo the roote of the wicked ſhall be as corruption, and their bud ſhall riſe vp like duſt.* That is, the wicked ſhall be deſtroied, and neuer grow to any bignes. Iſai. 5, 7. Verſ. 24.

Againe, where the ſame Prophet comforteth the people, and aſſureth them that the grace of their Redeemer ſhall not faile them, he ſaith; *In that day ſhall the bud of the Lord be beautifull and glorious, and the fruit of the earth ſhall be excellent.* Whereby he ſheweth, that great honor, glory and dignitie ſhall befall to them that continue ſtedfaſt in faith and hope, through the mercy and fauour of Chriſt to obtaine ſaluation. Iſai. 4, 2.

To this purpoſe alſo tendeth that ſurpaſſing ioy, which the godly inwardly in ſpirite

enioieth,

enioieth, and for the which he ſo exceedingly reioiceth, that he is adorned and enriched with ſo many and ſo great bleſſings. For he aſcribeth all and euery the good gifts, wherwith he is indued, vnto Almightie God, with humble and hartie giuing of thanks for the ſame. *I will greatly reioice in the Lord* (ſaith he) *and my ſoule ſhall be ioyfull in my God. For he hath clothed me with the garments of ſaluation, and couered me with the robe of righteouſnes: he hath decked me like a Bridegroome, and as a Bride attireth hirſelfe with hir Iewels. For as the earth bringeth forth hir bud, and as the garden ſhooteth forth his ſeede: ſo will the Lord God cauſe righteouſneſſe and praiſe to flouriſh forth before al the heathen.* In which words he ſheweth, how he is graciouſly adorned with al kinds of vertues, and that through the free mercie and benefit of God; to whom for the ſame is due all praiſe and glorie.

Iſaie.61,10.

For as the earth being fertile and fruitful, and beautified with the gallant verdure of freſh flowers and greene herbes, is an argument of the bountifull goodnes of God towards vs: euen ſo, righteouſnes, peace, tranquillitie, and other vertues wherewith the mind and ſoule of man is garniſhed, declare the exceeding great goodneſſe and loue of God toward mankinde: ſo that theſe moſt gracious gifts of God, woorthily ought to prouoke and ſtir vs vp to al praiſe and thankfulnes.

Iere.33,11.

The

The Vine branches, which ſpreade themſelues abroad, and giue comfortable ſhadow againſt the heate of the Sunne, ſignifie in the Scriptures felicitie, honour, dignitie, magnificence, worſhip and renowme.

So doth the princely Prophet *Dauid* by an elegant Allegorie of the *Vine* and hir branches, reckon vp the proſperous eſtate of the Hebrewes, which was afterward ſauced with ſower and bitter calamities. For thus doth he reaſon with God; *Thou haſt brought a Vine out of Egypt:* to wit, the people of the Iewes: *thou haſt caſt out the heathen, and planted it:* that is, thou beſtowedſt great diligence in trimming, manuring and dreſſing it: *She ſtretched out hir branches vnto the ſea, and hir boughes vnto the riuer:* that is, ſhe inlarged the bounds and limits of hir dominion. *Why haſt thou then broken downe hir hedge? So that all they which go by, plucke off hir grapes.* That is, doe deſpoile, ranſacke, teare aſunder, and diſmember the roiall power of the Iewiſh nation, and that bicauſe they want thy defence and protection. Pſal. 80, 8.

The very ſame argument handleth *Iſaiah*, in a Similitude taken from the *Vineyard*, and the buds or branches of the Vine. Iſaie. 5, 7.

There is in *Ezechiel* a notable place ſhadowed vnder an ænigmatical Parable of a *great rauenous Egle*, (by the which, the Lord meaneth the king of *Babylon*, who greedily gaped for the kingdome of Iſrael) and of a *flouriſhing Vine* with great and wide ſpreading branches. Ezec. 17, 3.

ches. Whereof the whole drift is, to shew, that there is in this world nothing steadie, permanent, durable, or of continuance: and that there is no trust to be reposed in anie mortall creature, or worldlie Potentate: for that the leagues, amities, and pacts of Kings and Princes, and all their societies, confederacies, and flourishing principalities be liable to ruine, and subiect to mutabilitie.

For, God at his pleasure, somewhile subuerteth and ouerturneth them: euen as a Vine is pruned and lopped, when it is too ranke of leaues, branches and boughes: and many times extolleth, dignifieth and aduanceth those things, that in sight seeme to bee abiect, base and contemptible: as in the end of that Chapter he plainly affirmeth, in these words; *And all the trees of the field shall knowe:* Vers. 24. that is, all the proud, stately and pompous Kings shall well vnderstand, *that I the Lorde haue brought downe the high tree, and exalted the lowe tree: that I haue dried vp the greene tree, and made the drie tree to flourish. I the Lord haue spoken it, and haue done it.* Heerby signifieng, that the Lord exalteth the humble and contemptible, and bringeth downe the proud and arrogant.

The selfesame thing did the blessed Virgin also acknowledge, leauing it in memorie in that hir most godly and heauenly Hymne to Luke.1, 50. all posteritities; *that God extendeth his mercie vnto all them that feare him, but scattereth the proud*

proud and arrogant in their owne wicked imaginations: that he filleth the hungrie with good things, and suffereth the rich to continue hungrie.

A litle after, the same *Ezechiel* prosecuting still the same argument, thundreth out a prophecie against the proud, periured, and cruell princes, *Iehoas*, *Iehoiakim*, and *Zedechiah*. For he doth depaint them in their right colours, and liuely set them downe according to their peeuish dispositions, so that in them was verified the olde prouerbe, *Mali cornu, malum onum. Wherefore lay thy mother that Lioness, among the Lions? she nourished hir yoong ones among the Lions whelpes. One of hir whelpes she brought vp, and it became a Lion: it learned to catch the pray, and to deuoure men. The heathen heard of him, and caught him in their nets. The Mother seeing hir selfe disappointed of hir hope and expectation, tooke another of hir whelpes*, to wit, *Iehoiakim, and made him a Lion*, that is, a tirant; *Who went among the Lions and became a fierce Lion, and learned to catch the pray, and to deuoure men: and to make widowes, and destroy cities; who at last was caught and brought in cheines to the king of Babylon.* Ezec. 19, 2.

And the more to exaggerate the heinousnes of this thing, and to amplifie the crueltie of the king, which he had sucked (as it were) from his mothers breast, he goeth to the very groundworke of the matter, vsing a Physicall metaphor, thus; *Thy mother is like a vine in thy blood.* Which metaphor and the other

that

that immediately follow, no man can rightly expound that is not skilled in Phisick, and the works of nature. For he there alludeth to the naturall maner of a childe being yet within the mothers wombe: which is nourished with a menstrous blood. His meaning therefore is, that his mother (from whom he sucked crueltie) was exceeding fruitfull and abounding with bloode, as a plentifull vine, planted by the water side: whereby it came to passe that by reason of his ranke nourishment wherewith he was franked and glutted, he became to haue great strength and robusteous might. As that which followeth doth witnes; *She brought foorth fruit and branches by the abundant waters:* that is, through the abundance of nourishing humours in hir wombe; *And she had strong rods for the Scepters of them that bare rule:* thereby meaning his regall dignitie, princely preeminence, and courtly pompe; *And hir stature was exalted on high among the branches, and she appeered in hir height with the multitude of hir branches:* meaning his power and maiestie, which shoulde stretch and extend very far: and *His stature exalted on high among the branches,* signifieth, that in magnificence he far surmounted any of his neighbour kings and princes, bordering vpon him, and that he victoriously enlarged the limits of his kingdome and iurisdiction.

But when; *As he being thus aduanced to ho-*

nor,

not, began to forsake the Lord his God, he (although he were as a goodly and broad spread Vine) yet was he plucked vp, and his rods withered, and it selfe transplanted in a dry, thirstie, and desert place; to wit, into miserable thraldome, and seruile banishment, into the which he was carried away captiue, and entierly depriued of al his estate and Roialtie, which is shewed in these next wordes; *He hath no more any strong rod to be as a scepter to rule:* that is, he shall be left vtterly without any maiesty, honor, magnificence, dignitie, or authoritie to protect or countenance him from contempt. 2. Kings. 23, 32, 33, 34. and 24, 19. Iere. 52, 2.

Thus far of the roote and of the branches of the *Vine*, from whence our Sauiour taketh Similitudes: resembling the godly (which are graffed into him by faith, and doe bring foorth the fruits of good works) vnto fruitfull branches: And the wicked, (void of faith and charitie) he compareth vnto dry, withered, and vnprofitable slips, which are accordingly to be cast into the fire. Whereof we spake afore, in the Chapter of the Vine, wherin was explaned that place of S. *Iohn* the Euangelist. Ioh. 15, 2.

The Boughes also, which (like armes) proceede and spred out from the trunke or body of the trees, are (by the like metaphore, as branches be) vsed in the Scriptures.

And vnder this worde is signified might, strength, firmitie, safetie, health, beauty, honor and ornament of the whole race or family,

mily, togither with the propagation of posteritie, and continuance of the stocke and kindred in one ligne and pedagrew.

So doth the *Wiseman* vse it, whereby he promiseth felicitie and prosperous yeeres to him that ensueth and embraceth Wisedom;

Eccle.1,24. *The feare of the Lord* (saith he) *is the roote of Wisedome, and hir branches are long life*: that is, the date of his daies shall be prolonged, and his life shall be lengthened.

The Apostle vseth also a notable metaphoricall speech, taken from the boughes broken off from the naturall Oliue tree, and others graffed into their place: whereby by a most strong argument, he prooueth and sheweth, that the Iewes are not so intirely cut away, and broken off, that no manner of

Rom.11,23 hope is left for their recouerie; but rather, that they shall againe be graffed in, if they abide not still in vnbeleefe. *For if the first fruits*

Vers.16. *be holie, so is the whole lumpe: and if the roote bee holie, so are the boughes and branches. If Abraham*

Gal.3,6. *the father of beleeuers beleeued God, and it was*

Rom.4,11. *imputed to him for righteousnes*: why should not

Iam.2,23. his successors and posteritie expresse their fathers faith, and imitate him in his godlie example?

But as faire spreading boughes do sometime signifie felicity and prosperous successe: so sometimes againe in the Scriptures they are applied to the contrarie; that is to say, to aduersitie: and do signifie calamitie, miserie

and

and trouble that shal light vpon the wicked. And in this sense doth holie Iob vse them, saieng; *The wicked man is all the daies of his life, as one trauelling of childe: but he shall neither be rich, neither shall his substance continue: neither shall the prosperitie therof be prolonged vpon earth. The flame shall drie vp his boughes, and deuoure his branches:* that is to say, all things shall go backward with him, and turne to his confusion. And although the wicked seeme for a while to flourish, and lustily to spreade out their branches, yet shall sudden destruction in the end ouertake them, and all their iollitie in a moment be turned topsiturnie. Iob.15, 20. 29,30.

The same (as the *Wiseman* pronounceth) shall befall to the froward and peruerse generation of the wicked, saieng; *Bastard plants shall take no deepe roote, nor lay any fast foundation. And though they bud forth in the branches for a time, yet they shall be shaken with the wind; they stand not fast, and therefore shall they be rooted vp, and pulled out of their places. Their vnperfect branches shall be broken,* bicause they haue not strength and firmitie, neither are come to any iust growth: *and their fruit shall be vnprofitable, & sower to eat, yea meet for nothing.* Meaning (as by the course of the text may plainely be perceiued) that neither such fathers, nor yet such children and posteritie cómonly bring any benefit or cómoditie to the Commonwealth: but as he immediately afterwarde saith; *Children borne of the wicked bed, are wit-* Wisd.5,3. Vers.6.

nesses of the wickednes against their parents.

In the 23. Chapter of *Ecclesiasticus* is the same Argument handled, wherein be reckoned vp sundry sinnes proceeding of Adulterie, and the shamefull crime of hir, that plaieng the Whoore, getteth hir children by another man than hir owne husband. Which crime he so earnestly and vehemently there displaieth, that first he sheweth, how she is iustly to be smutted with open infamie, that *she shall be brought out into the congregation*, to be a gazing stocke to the world, *and that examination shall be made of hir children:* which shall not succeede in the inheritance of their supposed father, but liue in contempt, without any honor or estimation: and finally, that *they shall not take roote, nor their branches bring foorth any fruit.*

Eccl.23,22.

A like saieng hath he also in another place; *The children of the vngodly shall not obtaine many branches, and the vncleane rootes as vpon the high rocks shall be rooted out.* Meaning (as Christ said of the seede, which fell in hard and stonie ground) that the issue begotten in vncleannes, cannot take roote, nor arise to any hope of posteritie, but that assoone as any of the stocke and progenie beginneth to sproute and come vp, it anon againe withereth away, and is brought to nothing.

Eccl.40,15.

Matt.13, 5. Mark.4,5. Luc.8,6.

Much like to this, is that saieng of *Isaiah*: *Afore the harvest when the flower is finished, and the fruit is riping in the flower, the Lord shall cut*

downe

downe the branches with hookes, and ſhall take away and cut off the boughes. By which Metaphor he ſheweth, that all things go proſperouſly forward for a while, with the wicked; their corne ripeth, and their harueſt draweth on, their fruites proſper, and are timely: but euen when all things ſeeme to be at their full ripenes, and they themſelues hoping euen now to enioy their fruits; both corne and graine, crop and fruit, bough and branch are ſweeped away, and the great ſhew of former benefit, with a trice defeated and fruſtrated.

The Flower, is the ioy, beauty, and delite of the trees, in the Spring time of the yeere, feeding the beholders eie with pleaſure, and refreſhing his noſe with comfortable ſent & ſmel. Now Plants and Herbs, do bloſſome & flower, ſome at one time, and ſome at another: for ſome there be that burgeine and ſhoote out in the Spring, ſome in Sommer, ſome in Autumne, and ſome (in temperate climates and milde aire, where the biting froſt nippeth not) in Winter. Flower.

And vnder the name of *Flower*, there is ment, as well in the Scriptures as in other writers, euery ſuch thing as is in his excellent prime, and gallant brauery. So is the luſtie time of youth and adoleſcencie, tearmed by the name of the flower of age. For then is the body in his perfecteſt comelines, beauty and proportion. In the ſame ſenſe are vſed alſo, leaues, greene graſſe, haie, ſtubble, and other

things of ſmall continuance, which quickly and ſodainly paſſe and fade away.

So doth the Apoſtle *Paule* reſemble and compare doctrine that is corrupt, vnſound, dangerous, counterfaite, ſuperſtitious, and hypocritall, vnto *Tymber, Haie, and Stubble.* 1.Cor.3,12 For, whoſoeuer are without the ſounde and ſincere truth, comprized & warranted in the volumes of the ſacred and Canonical Scriptures, mouldre and vaniſh away as ſmoke, and cannot abide the triall when the ſtorms of temptation begin to blow, euen as drie ſtickes and rotten woode cannot abide the force of the burning flame, but are ſtraightwaies conſumed.

But moſt commonly the pleaſant gallantiſe and amorous beautie of the *Flower*, in the Scriptures is vſually applied to ſuch thinges as be fraile, tranſitory, fading, ruinous and momentanie. As in *Iob. Man that is borne of a woman is of ſhort continuance, and full of trouble. He ſhooteth foorth as a flower, and vaniſheth away as a ſhadow.* Wherewith agreeth that which Pſa.103,15 the Prophet *Dauid* writeth; *The daies of man are as graſſe: as a flowre of the fielde, ſo floriſheth he.* By which words he meaneth ſuch a thing as quickly periſheth and paſſeth away, albeit for the time it ſeeme to the eie, gallant, beautifull and amiable.

And to the intent, euery man ſhould on the one ſide, haue daily before the eies of his mind his fraile eſtate & brittle condition &

on the other side, the power, efficacie & eternitie of the word of God, *Isaiah* is commanded with a loude voice to proclaime and cry out, that *All flesh is grasse, and all the grace therof as the flower of the field. The gras withereth the flower fadeth: bicause the spirite of the Lord bloweth vpõ it: surely the people is grasse. The grasse is withered, & the flower is faded: But the word of our God endureth for euer.* Notifieng thereby that all pompe, glory, dignity, magnificence, or whatsoeuer else in man is admirable and highly set by, whether they by gifts inward of the minde, or outward of the body, at the breath of God fade and vanish away. Isai.40,7. Eccl.14,17.

Let euery man therefore stande vppon his guard, and take heed that he repose not any confidence in these brittle, transitorie, and momentanie gifts, or in these vaine goods of the world, but that he stay himselfe vpon the sure and infallible worde of God, which is onely permanent, holesome, solide and comfortable.

To the consideration of these eternal and aie during riches, the two blessed Apostles of our Lord, *Peter* and *Iames* do earnestly exhort vs: that we should leaue seeking after the vaine vanities of this wicked world: and studie to attaine the eternall and euerlasting ioies of heauen, whereunto Christ in his blessed word inuiteth vs. 1.Pet.1,4. Iam.1,21.

There be many mo the like metaphores and Similitudes taken from leaues and

flowers, which to the conſcience and minde of ech zealous Chriſtian, depainteth and ſetteth foorth the tranſitory traſh and fickle hold that by daily experience is knowen to reſt in theſe worldly things, wherwith men are vſually puft vp into ſuch inſolent pride and arrogancie.

And thus doth the Prophet *Iſaiah* compare the pride and loftines of *Ephraim* (and vnder them, all others, infected with the like vices) vnto fading flowers, & falling leaues. For thus threateneth hee deſtruction vnto them; *Wo be vnto the crowne of pride, euen to the drunken people of Ephraim, whoſe great pompe is as a flower that falleth away. The crowne of the pride of the drunken Ephraemites, ſhall be troden vnder foote. For his glorious beautie ſhall be a fading flower, and as the haſtie fruite afore Sommer.* For as rath ripe fruits and Apples are not long laſting, nor of any great continuaunce: ſo likewiſe ſhall not their felicitie continue in any long proſperitie.

Iſai.28,1.

Nahum the Prophet likewiſe by the ſame Similitude ſheweth that there is nothing in the world ſo braue, gallant, beautifull, and amiable, but that God can and will deſtroy and bring it to nothing, when his wrath is kindled againſt the obſtinate and wicked: inſomuch that all the flowers and buds, that is, the pompe and glorie of huffing Royſters be with a trice diſpatched, diſperſed, defeated, and adnihilated: which in theſe words

he

he ſetteth downe and deſcribeth; *Baſan is waſted, and Carmel, and the flower of Lebanon is waſted*: that is, all the power and ſtrength is decaied, and all the brauerie brought to nothing. Nah.1,4.

After flowers, are the Fruits and Seedes next to be ſpoken of: whereof, for that there be thence Similitudes vſually fetched and borrowed, wee muſt note this by the way: That *Seede* (as alſo the Fruit) in the Scriptures is taken for the tribe, kindred, ſtocke, pedagrew and offspring, from whence a man is iſſued and deſcended: the which God in his word promiſeth to bleſſe with all welfare and proſperitie, in thoſe that folow his lawes and obſerue his commandements. As the Prophet *Dauid* in one of his Pſalmes witneſſeth, ſaieng; *I haue beene yoong, and now am old: and yet ſaw I neuer the righteous forſaken, nor his ſeede begging their bread. His ſeede ſhall be bleſſed: and the righteous ſhall inherite the land: as for the ſeede of the vngodlie, it ſhall periſh, and be rooted out.* Seede. Pſal.37,25.

So, *Eliphaz* one of *Iob* his friends that came to reaſon with him, and to comfort him, commendeth the chaſtiſement of the Lord, prooving the ſame to be very beneficial and profitable for man; for that thereby hee is taught and ſchooled to ſubmit himſelfe vnder his mightie hand, and thankfully to receiue his fatherlie correction: being certainly perſuaded that the ſame is ſent vnto him

for

for his amendement, to trie his constancie and patience; and thereby therefore doth man receiue singular blessing and commoditie. *Thou shalt see* (saith he) *that thy seede shall be great, & thy posteritie as the grasse of the earth.* Iob.5,25. *Thou shalt go to thy graue in a full age, as a ricke of corne commeth in due season into the barne*: that is, thou shalt (as a man of noble calling and high parentage) be honorably buried, with a great assemblie of Nobles, solemnizing thy funerals.

Againe, for that both herbs and trees doe beare and bring foorth seede, which afterward produceth the like plant according to his kinde, and so from one to another infinitely: therefore the holy Prophets doe also vse it, for the garnishing and illustrating of their Arguments and Sermons.

Seede therfore signifieth successe, increase, plentie, foison and abundance. As in the Prophet *Isaiah* we may euidently see, where the Lord promiseth to al them that trust in him, and imbrace his lawes, all felicitie, successe and abundance. *The Lord* (saith he) *shall giue* Isai.30, 23. *raine to thy Seede, when thou shalt sow the ground, and bread of the increase of the earth, which shall be fat and very plentious. In that day also shall thy cattell be fed in large pastures. The Oxen also and the yoong Asses that till the ground, shal eate cleane prouender, which is winnowed with the shouell and the fanne.* Signifieng that his worldly wealth and temporal goods should be marueilously

increased,

increased, and all things should prosper according to his harts desire.

The same reason is for the Fruit: for in the Bible, the Fruits of herbs and trees doe betoken and signifie plentie, abundance, fertilitie, blessednes, prosperitie, works good and euill, scarcitie, dearth, penurie, iustice, integritie, wickednes, impietie, looseues, dishonestie, and lewd maners, which are also signified vnder the name of Corne or Graine. So, the Prophet *Hosea*, exhorting men going astray, and forgetting themselues, to vertue, integrity of life, and righteous dealing, saith thus; *Sowe to your selues in righteousnes and reape after the measure of mercie: Breake vp your fallow ground, for it is time to seeke the Lord.* In which words he counselleth and aduiseth them to forsake their woonted maner of life, and to liue in such sort as may be acceptable and pleasant to God. *For hitherto* (saith he) *you haue plowed wickednes, you haue reaped iniquitie, you haue eaten the fruite of lies.* By the which metaphore he sheweth how, that they practised nothing else than fraud, quarrels, wrangling, suttletie, falsehoode, deceite, and how to entrap, circumuent, vndermine, deceiue, and oppresse the innocent. Now heer therefore he admonisheth them to leaue their filthy practizes, and to plucke vp by the roots all the wicked weedes and noisome tares out of their harts; and in lieu thereof to sow in the furrowes of a pure conscience, honest and

Fruit.

Hos. 10, 12.

and Christian dealing, mildenes, lenitie, curtesie, righteousnesse, and true neighbourhood.

The selfe same thing doth the Lorde likewise by his Prophet *Ieremie*, earnestly command and strictly enioine, saieng; *Breake vp your fallow ground, and sow not among the thornes*: that is, see that your harts be manured and garnished with the godly seedes of integritie, righteousnes, innocencie and goodnes, hauing the thornes and briers of wickednes quite plucked vp by the rootes. Ierem. 4, 4.

And this is further manifestly witnessed by the Prophet *Isaiah*, where as the Lorde by a most notable kind of consolation, assureth the minde and conscience of the godly, that he shall not misse to obtaine saluation. For thus proclaimeth he safegard and health vnto them, in their great afflictions and almost desperate troubles; *Say to the righteous that it shall go well with them, for they shall eate the fruite of their workes and studies.* Assuring him thereby of assistance, and willing him to bee of good comfort and cheere: bicause in the extremitie of famine or war, (when others shall be surprized in calamities and afflictions) he shall quietly and safely enioy the thinges which he hath receiued from the Lord God, by the worke and trauell of his owne hands. *But wo be vnto the wicked* (saith he) *for it shall be euill with him: and the reward of his owne handes shall be giuen vnto him.* Isai. 3, 10.

But

But Fruite is alſo ſometimes taken in the Scriptures for children, iſſue and poſteritie: which the princely Prophet *Dauid*, teſtifieth to be an eſpeciall bleſſing of God, as by his words it plainly appeereth; *Behold* (ſaith he) *children and the fruite of the wombe, are an heritage and gift that commeth of the Lord.* Pſal.127,3.

Againe, where God, vnder the name of *Dauid*, pronounceth that the kingdome of Chriſt ſhall be euerlaſting. *The Lord* (ſaith he) *hath ſworne in truth vnto Dauid, and he will not ſhrinke from it, ſaieng, of the fruite of thy bodie will I ſet vpon thy throne. There will I make the horne of Dauid to floriſh: For I haue ordained a light for mine annointed. As for his enimies, I wil cloth them with ſhame; but on him ſhall his crowne floriſh.* Pſa.132,11.

In which words he meruellouſly aduaunceth the honor, ſtrength, and maieſtie of his empire, which ſhould far and wide be extended. And vnder the type and perſon of *Dauid* he ſignifieth how the kingdome of Chriſt our Sauiour (which is ſpiritual) & his church (which is the congregation of the faithfull,) ſhall neuer be quite ouerthrowne and oppreſſed, nor with any length of yeeres or iniquitie of time aboliſhed: although the enimies thereof neuer ſo fiercely rage againſt it, and bloody perſecutors (maligning & deadly hating the light of the Goſpell, and the doctrine of ſaluation, ſeeke all meanes in the world to deface and quench it. And to this effect is that ſweete and comfortable ſaieng

of

of our Sauiour Christ himselfe, touching a firme and vnmooueable faith, and vnexpugnable profession of his name, promising,
Mat.16,18. that *The gates of hell shall not preuaile against it.*

For, whosoeuer is surely ankored vppon this sounde and vnmooueable foundation, standeth fast and needeth not to feare any harme to betide him: but is sure to be protected and guarded from all maner of mischiefe whatsoeuer.

And this thing Christ also in another place witnesseth, by bringing in a Similitude of a
Matt.7,24. Wiseman, that *Builded his house not vpon the sand, but on a sure rocke; so that although the raine fall, the floods come, and the winds blow, and beate vpon that house, yet falleth it not, because it is surely grounded vpon a Rocke.* By which Similitude he signifieth, that such as haue a sounde and liuely faith, and testifie the same in their liues and conuersation, haue their consciences inuincibly armed against all stormes and tempests, that daily and howerly assaile ech true Christian.

This assurance and safetie, which all they doe enioy that constantly repose themselues vpon the mercies of God by faith, and wholy referre themselues vnto his diuine wil and protection, is notably also described and set
Psal.91. out by the Prophet *Dauid* in his 91. Psalme. Wherein he pronounceth safety and protection from all perils and mishaps that may i-

ny

ny waies betide him, namely, from the noi-
ſome peſtilence and plague, and from any
other danger whatſoeuer, as well priuie as
apert, by night as by day.

All which commeth to paſſe, for that hee
reſteth vnder the defence of the moſt High,
and dwelleth vnder the ſhadowe of the Al-
mightie, and being couered vnder his
wings, and protected vnder his
feathers, it is vnpoſſible that
he ſhould in anie wiſe
miſcarrie.

Thomas Newtonus, Ceſtre-
ſhyrius.

FINIS.

A

Arons rod, 244
Abrecocks, 215
Agalochum, vide Lignum Aloes.
Almond tree, 233
Aloe, 122.193
All hope in the Lord alone, 40
Ambregrioe, 122
Ammoniack, 122
Angerona, 226
Anyse, 169.204
Antiochus, 176.180
Apples, 214

B

Baal Peor, the same that Priâpus, 113.163
Babylon, 137
Bacchus feast, 176
Balme, 123.127
Baptisme, 28
Barlie, 74
Bastards, 275
Beech, 218.248
Benzewin, 122
Berberies, 71
Bough, 274
Boxe tree, 197.204
Borith, 56.59.60.62
Branch, 269.275
Broome, 130

Bubble of water, 161
Bud, 259.267
Burre, 228

C

Amphyre, 237.240
Capers, 122
Cassia, 127.222.250
Cedar tree, 179.216
Cherries, 259.267
Chaffe, 111.111
Cockle, 226
Coloquintida, 47
Condisi, vide Berith. 283
Corne, 62.64
Crimsin, 194
Crocomagma, 161
Crowtoes, vide Hyacynth. 74.169
Cucumber, 193
Cummine, 127.190.222
Cinamome, 80
Cypresse tree, 179.189.215
Cyrus king of Persia,
Cytron,

D

179
Damoron, 179.216
Damsons, 83
Daniell the Prophet,
Darnell, vide Cockle.
Date tree, vide Palme tree.

The Table.

E

Eglantine, 221
Elephantes, 180
Elme tree, 197.218
Enell, 204
Figtree, 111.112.259
Firtree, 205.250
Fitches, 75
Flaxe, 254
Flower, 278
Frankincense, 122.193
Fruite, 283
Fruits of the spirite, 55
Fullers weede, 56.60.62
Furze. 67

G

Gall, 103.105
Garlicke, 162
Gilead, a Sanctuary, 136
Gith, 72.73.227
Githago 227
Gourd, 164.175.177
Graffe, 261
Graine to die silke with all, &c. 62.67
Grasse, 278
Guiacum, vide Hebenus.

Hay-

H

Harpocrates, 226
Hasting fruite, 216
Haie, 278
Heath, 130
Hebenus, 120
Hortensius his delite in the Plane tree, 249
Hyacinth an herbe, 88.90. A precious stone, 90.93
Hyssope, 146.230

I

Idolatrie resembled to whooredome, 66.93
Iuniper, 164
Iuie, 174
Iuorie, 131

K

Kings, studious of Physicke, 1
Kingdome of Christ, 262

L

Larch tree, 205
Leekes, 162
Lentiske tree, 83.85
Letuce, 27.177
Lignum Aloes, 123
Lignum Indicum, 206
Lillie, 173.223.264
Lymons, 179

Lynden tree, 248
Lycurgus law for ſecrete, 225

M

Mandrake, 10. *much paltry vſed therewith, ibid. his nature,* 13. *the time when it is gathered,* 16
Manna, 23.25.36
Maple, 218
Maſticke, 83.85
Maidenhaire, 148
Mault, 48.74
Meale, 48
Medlars, 218
Melanthion, vide *Gith.*
Millet, 175
Mint, 169
Miſſelto, 87
Mulberie tree, 178
Muske, 121
Muſhromes, 15
Muſtardſeede, 171.182
Myrtle wyne, 194
Myrtle tree, 194.199.225
Myrrhe, 121.195
Mythridate,

N

Nebuchadnezzar,
Nettles, 166.197
Nigella vide *Gith.*

Nitre, 58
Nut, 211

O

Oke, 217
Oliue, 34.82.260.274
Oliue beries, 37
Oliue, the enſigne of peace, 34
Oile, 34.35.36.134
Onions, 162
Oppreſſors whereunto compared, 67.69.70
Orenges, 179.189.215

P

Paliurus, 67
Palma Chriſti, 247
Palme, 232
Palme tree, the enſigne of victorie, 34.115.116
Paper riſh, 96
Paſchall lambe eaten with ſower herbes, 30
Paſſeouer, 30
Peaches, 179.215.233
Peares, 215
Pepons, 177
Pine Apple, 202
Pine tree, 201
Plane tree, 247.250
Plant, 267
Plums, 216
Pomegranates, 179.186.215
Potion conſolidatiue, 37
Prime tree, 83.85.87

Pro-

Prophets, most skilfull Herbarists, 6
Pseudomyrtus, 201
Purple, 62.63.89
Purselane, 177

O

Q

Quinces, 215

R

REbellion punished, 244
Reede, 149
Rhammus or Christs thorne, 43
Rhodopharmacum, 220
Rocke, 286
Roote, 263.274
Rose, 220
Rosen, 132
Rosemarie, 230
Rue, 169
Rushes, 94.98

S

SAcraments why ordeined, 38
Saffron, 192
Saliunca, 53
Sedge, 94.98
Seede, 281
Shittim wood, 190
Shrubbe, 259
Slips, 259
Solomon a most skilfull Herbarist, 3

V

W

Wedlocke, 225
Wheate, 75
Wilde fig tree, 181
Wilde myrt, 200
Wilde vine, 166
Willow, 49. why the Iewes hanged their Harpes thereon, 50.51.52
Wicked, ouertaken in the midst of their pride, 38. 45.97.
Wine, 35.134
Winter fruite, 215
Workes of the flesh, 55
Woormewood, 100.101.102.103.105

X

Xerxes, delighted in the Plane tree, 249

Z

ZAchaus, 182
Zinet, 122

FINIS.

Sommer fruit, 216
Sope woort, 56.60.62
Sope, 60.61
Spikenard, 193
Spondyles of the backe, 241
Stalke, 122
Straw, 156
Struthion, vide Borith, 155.199.278
Stubble, 190
Sucket, 59
Superstition odious, 28
Supper of the Lord, 181
Sycomore, 224

T

Tale carriers, 130
Tamariske, 124
Terebinth tree, 106
Thistles, 43.67.69.106.108.197
Thorne, 278
Timber, 157
Tow, 148
Trichomanes, 124
Turpentine, 259
Twigge,

V

Vine, 108.138.213.271

W

Walnut, 212.246
Wardens, 215